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COPTIC HOMILIES
IN THE
DIALECT OF UPPER EGYPT

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BRIT. MUS. MS. ORIENTAL 5001.

Frontispiece.

COPTIC HOMILIES

IN THE DIALECT OF UPPER EGYPT

EDITED FROM

THE PAPYRUS CODEX ORIENTAL 5001

IN THE BRITISH MUSEUM, Dept. of Egyptian

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

KEEPER OF THE EGYPTIAN AND ASSYRIAN ANTIQUITIES
IN THE BRITISH MUSEUM

WITH FIVE PLATES AND SEVEN ILLUSTRATIONS IN THE TEXT

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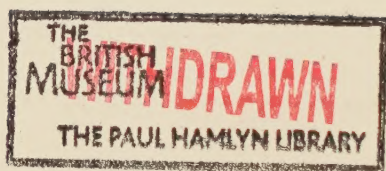
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PREFACE

THE present work contains the Coptic versions of ten Greek Homilies on fasting, repentance, the end of the world, the Incarnation, &c., which are attributed to John the Faster, Athanasius of Alexandria, Proclus of Cyzicus, Eusebius and Basil of Caesarea, and Archbishop Theophilus. The texts, written in the dialect of Upper Egypt, are edited from the papyrus volume Oriental 5001 by arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and MSS. in the British Museum. This volume originally, together with the great Coptic Psalter Oriental 5000, belonged to the Library of a large monastery in the Thebaïd, and was copied, probably towards the close of the seventh century, by a scribe attached to the brotherhood. Both volumes were acquired by the Trustees of the British Museum in 1896, and are the two largest papyrus codices at present known to exist.

Linguistically the texts are of great importance, and they form a mass of material which is of the highest value to Egyptologists generally. From the theological point of view they are no less interesting, for they illustrate Egyptian Theology in its Christian form, and reveal the opinions which

were current among the dwellers in monasteries on the essentials of faith and works.

The English translations of the Homilies which follow the Coptic texts have been made as literal as possible, but in some passages the meaning is obscure, and the renderings I have given must be only regarded as suggestions as to their general sense. Most of the quotations from Scripture have been identified.

The Appendix contains Syriac and Ethiopic versions of certain Homilies which are valuable for deciding the order of the texts of the Coptic versions, and for illustrating their meaning. All the texts in this volume are edited from MSS. in the British Museum, and they, and the English translations given herein, are published for the first time.

E. A. WALLIS BUDGE.

DEPARTMENT OF EGYPTIAN AND ASSYRIAN ANTIQUITIES,
BRITISH MUSEUM.

May 28th, 1910.

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INTRODUCTION

DESCRIPTION OF THE MANUSCRIPT AND ITS BINDING.

THE MS. Oriental No. 5001, now in the Department of Oriental Printed Books and MSS., was found in the year 1896 by some peasants under the ruins of the church of an ancient Coptic monastery in Upper Egypt. The men were digging out the dust between the walls and the foundations when one of them uncovered with his spade the upper surface of a slab of stone. An examination shewed that this slab formed the cover of a sort of stone box, or coffer, which had been constructed, like many Muḥammadan graves, with stones taken from ancient Egyptian buildings. The bottom of the box was covered with a very thick layer of yellow sand, and upon this lay a parcel wrapped up in a piece of coarse Akhmîm linen, and round this was fastened, by means of leather thongs, a whole, dressed goat's skin, about 2 ft. 5½ in. in length, and about 2 ft. 1 in. wide at its widest part. The parcel consisted of two large papyrus volumes, bound in stout leather-covered papyrus boards. One volume contained a complete copy of the 'Book of Psalms', **ⲡⲥⲱⲱⲙⲉ ⲛ ⲛⲉⲫⲁⲗⲙⲟⲥ**,¹ including the apocryphal clist Psalm, and the other ten Coptic Homilies, which are attributed to Chrysostom, Theophilus, Proclus, Basil, and other Fathers, and are printed in this book.

No graves were found near the stone box, and it is quite clear that the books were not buried with any member of the monastery. The box was carefully constructed, the joints

¹ This was edited by me under the title *The Earliest Known Coptic Psalter*, London, 1898. The MS. is numbered Oriental No. 5000.

were filled up with lime, and the stone slab which served for the cover was carefully hewn and fitted for the purpose. The appearance of the box suggests that it had been specially constructed to serve as a hiding-place for books or other property of the monastery during troubled times or periods of persecution. The good state of preservation of the volumes was due to the deep layer of sand in it, which prevented moisture from rising, and to the sealing of the cover with lime, and to the position of the box, which rested upon several layers of hard, sun-dried bricks. The general appearance of the leather-covered boards of the books and of the skin which was tied round them, suggested that the volumes had lain in the box for several centuries, but how many it was impossible to say. It was clear that they had not been thrust into the box hurriedly as the result of panic, and that he who hid them did so with care and some deliberation, for the volumes are of a unique character, and must have been highly prized.

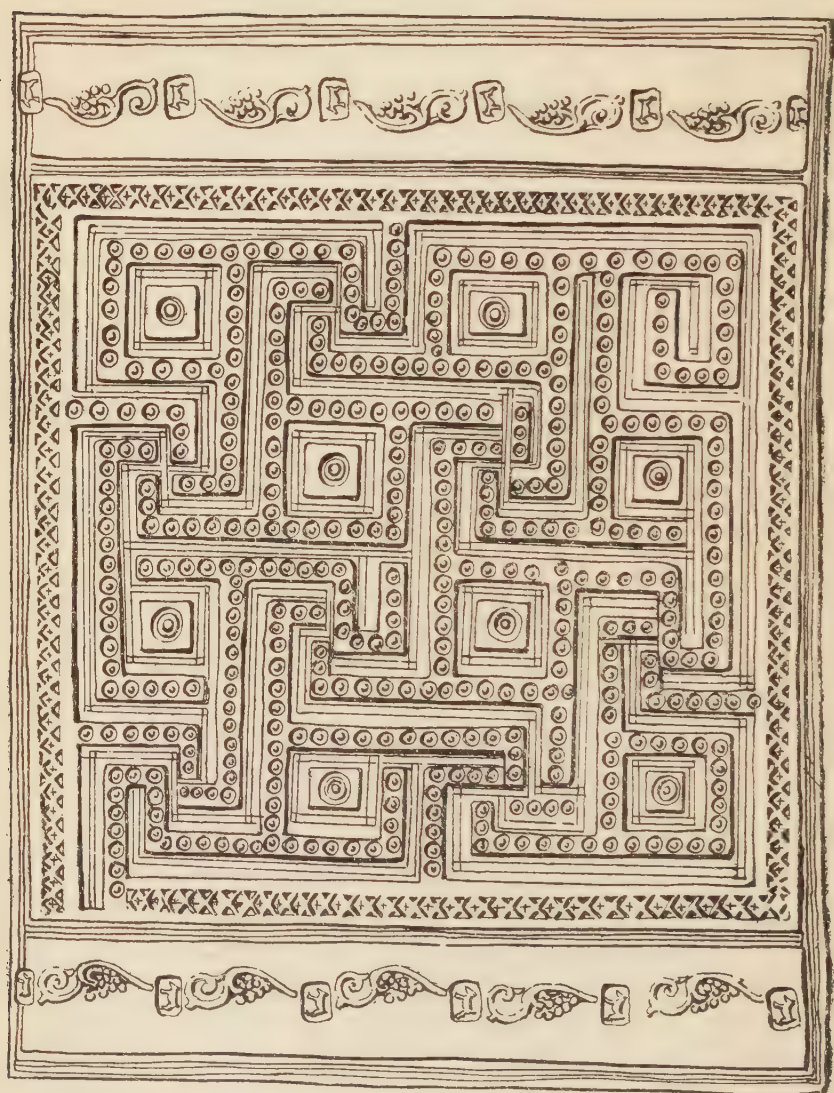
We are probably right in assuming that they were hidden during one of the many persecutions of the Copts in Egypt which took place during the tenth and eleventh centuries of our era. The most serious of these was the result of the Edict issued by the Khalifah Hâkim in 1005, which ordered the destruction of all the Coptic churches of Egypt, and the confiscation of their lands and property. This Edict was zealously carried out by the Muslims, who waxed rich as the result of their labour of plunder. Large numbers of Copts having no churches to go to, and deprived often of the bare necessities, abjured the Christian Religion, and having repeated the formulæ attesting the Unity of God, and their devotion to the Prophet, and fulfilled the necessary obligations, became Muḥammadans. In 1050 Al-Yâzûrî, the Wazîr of the Khalifah Al-Mustanşîr (1036-1094), robbed the Copts pitilessly, and closed all their churches, and threw the Patriarch and his bishops into prison; and the directors of such monasteries

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 828. 943
 829. 944
 830. 945
 831. 946
 832. 947
 833. 948
 834. 949
 835. 950
 836. 951
 837. 952
 838. 953
 839. 954
 840. 955
 841. 956
 842. 957
 843. 958
 844. 959
 845. 960
 846. 961
 847. 962
 848. 963
 849. 964
 850. 965
 851. 966
 852. 967
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 861. 976
 862. 977
 863. 978
 864. 979
 865. 980
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 875. 990
 876. 991
 877. 992
 878. 993
 879. 994
 880. 995
 881. 996
 882. 997
 883. 998
 884. 999
 885. 1000

HOMILY OF PROCLUS.

BRIT. MUS. MS. ORIENTAL 5001. Fol. 116 a.



PANEL (A) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL 5001.

as had amassed wealth or books would be driven to hide or bury their possessions. Further serious persecutions of the Copts took place in the thirteenth century, but by this time the monasteries probably had very little left to lose or to hide.

When the volumes reached England the bindings were so stiff that they could only be opened with difficulty, and the leaves were so dry and brittle that the ink of some of the letters, and small flakes of papyrus, peeled off the leaves. It was necessary therefore to unbind the volumes, and this having been done, each leaf was mounted carefully between two sheets of plate glass edged with leather, and numbered. The papyrus-boards which formed the covers are preserved separately in boxes in the British Museum, with the leather in which the volumes were wrapped.

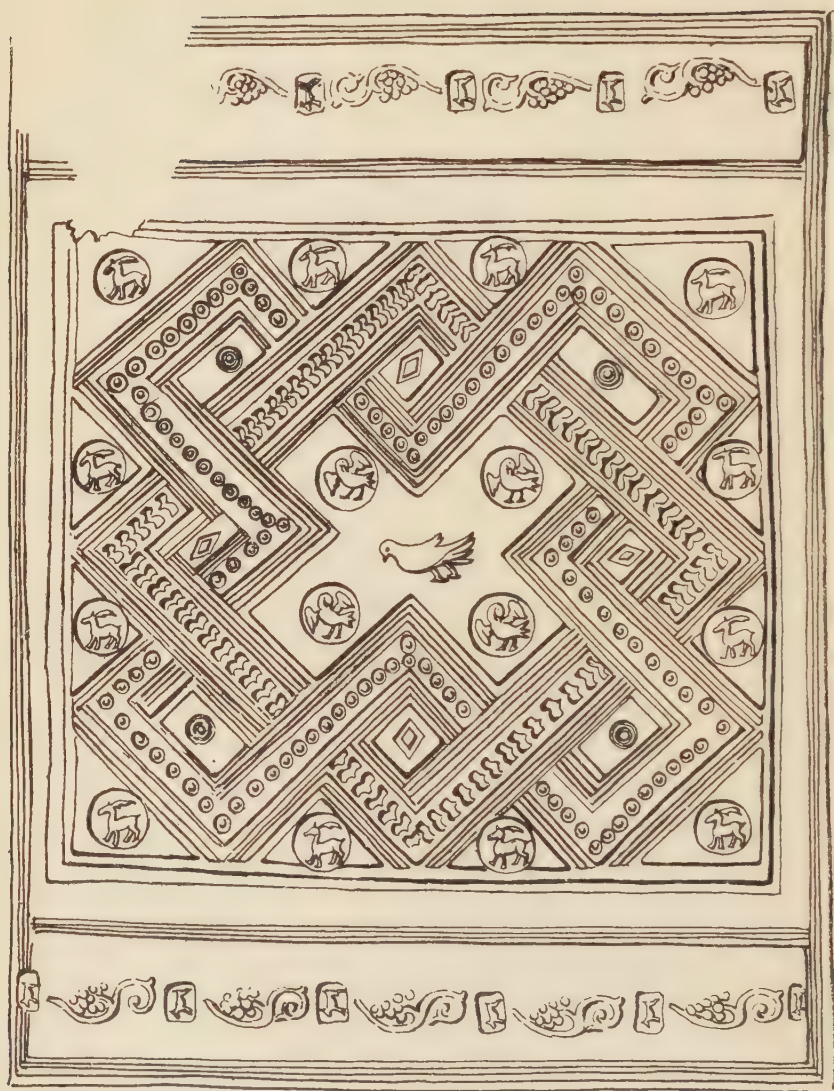
The MS. Oriental No. 5001¹ contains 175 leaves measuring from 11 in. to $12\frac{3}{4}$ in. in height, and from $8\frac{1}{2}$ in. to $9\frac{3}{8}$ in. in width; fol. 175 measures $11\frac{3}{8}$ in. in height, and $8\frac{3}{8}$ in. in width. The leaves were sewn together by the backs with flax thread in from 8 to 17 holes. The leather-covered papyrus boards which formed the covers are about the size of the largest leaves, and are fully $\frac{5}{8}$ in. thick. The front cover is stamped with a panel of rectilinear designs, ornamented with annules ○○○○ and XXXX (see Plate III). Above and below it are stamped ornaments representing bunches of grapes and some small animal, arranged alternately. All the above are enclosed within multilinear borders which cross at the corners. The panel of the back cover is stamped with linear designs which interlace and form a diamond pattern, and are ornamented with annules, &c. Along the edge are stamped twelve figures of a horned animal and a small branch in circular bosses, and in the centre is a figure of the common Egyptian dove; round this are stamped four figures of a bird in the attitude of a pelican plucking itself,

¹ See the description in Crum, *Catalogue of the Coptic MSS. in the British Museum*, London, 1905, pp. 60 ff.

in circular bosses (see Plate IV). Above and below this panel are stamped bunches of grapes and small animals as in the front panel. The outer border is similar to that on the other cover. The back is stamped with a linear diamond pattern ornamented with annules, XXXX work, &c.; in the centre is a figure of a dove, and in each of the two half-diamonds is a pelican plucking itself as before (see Plate V). A series of line bands top and bottom completes the decoration of the back.

The upper parts of both covers have suffered greatly from use, and some rough patching with coarse cloth and plain unstamped leather was done to them in ancient days; many of the leather stitches are still visible, and are in a good state of preservation. The plaited leather cord which is attached to the front cover was, when complete, probably the means employed for keeping the book closed when not in use. Its end may have been fastened round a leather button attached to the back cover, such as are seen on old books in Egypt at the present day. When this book was new it must have been provided with a leather thong attached to each cover at the top to prevent the reader from opening the book too wide, and so breaking the back. The lower portion of the back cover is much damaged, and the leather and much of the papyrus board have disappeared. This damage was caused by the reader who gripped the top of the book in his hands, and rested the lower part of it on some kind of desk, the raised edge of which rubbed away both leather and papyrus. The leather appears to be goat skin, and it was probably stained red, or a reddish brown. The ornaments, i.e. the dove, the pelican, the bunches of grapes, &c., resemble those which are sculptured on some of the Coptic sepulchral stelae in the British Museum.¹ The binding appears to belong to

¹ Compare the plates published by Mr. O. M. Dalton in his *Guide to the Early Christian and Byzantine Antiquities in the Dept. of British and Mediaeval Antiquities*, London, 1903; H. R. Hall, *Coptic and Greek Texts of the Christian Period in the British Museum*, London, 1905; and Budge, *Guide to the Egyptian Collections*, London, 1909; and *Guide to the Egyptian Galleries and Vestibule*, London, 1909.



PANEL (B) FROM THE COVER OF BRIT. MUS. MS. ORIENTAL 5001.

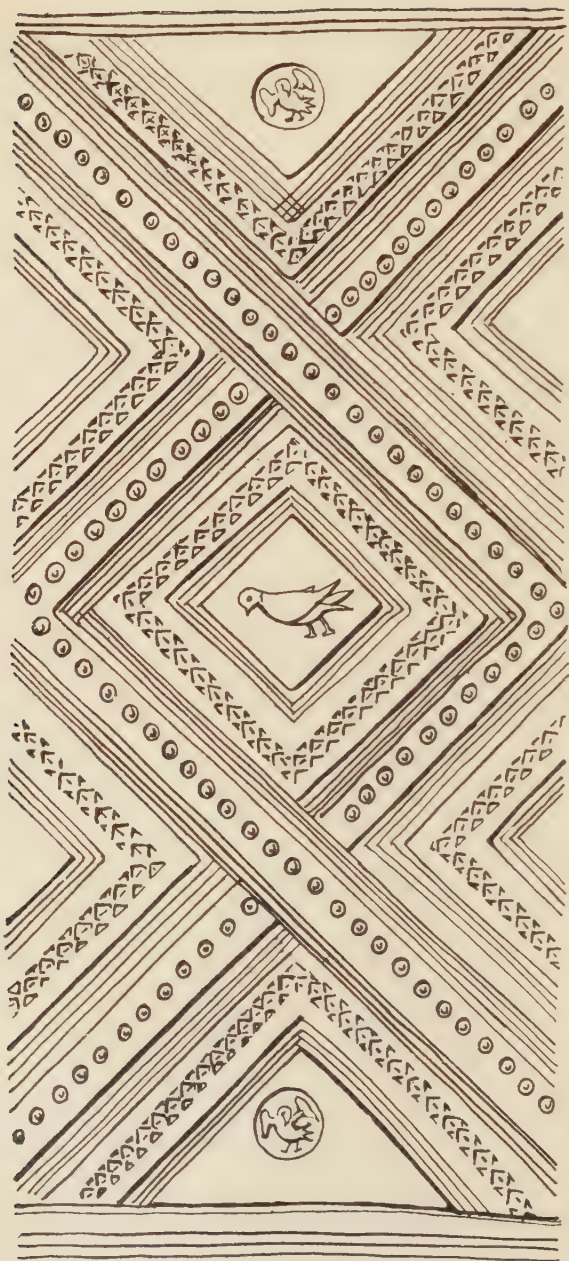
a period later than the book itself, and the decorations suggest the ninth or tenth century. The finger-marks on the outer margins of the leaves prove that the book was much read, and the marks of wear shew that it must have been read for many, many years. The Homilies in it were, no doubt, read to the monks evening by evening,¹ and they formed a standard Guide to Christian doctrine, theoretical and practical. As the first page is numbered $\overline{\rho\pi\alpha}$, i.e., 181, we must conclude that the volume was the continuation of a Corpus of Homilies which was bound in one or two volumes. In any case, some of the leaves became cracked and several pages badly rubbed, and then, probably, the 175 leaves now extant were bound in the covers which have been described above. At this time, too, the leaves were retouched, and the cracked leaves patched. At a still later period the binding was mended, and the volume was used until the time came when it was necessary to bury it.

The leaves of papyrus which form the volume vary considerably in quality and colour. In some quires the texture of the papyrus is close and uniform, and of a rich brown colour; in others the texture is coarse and the colour resembles that of straw. The quires are signed with letters and are twenty-two in number, $\overline{\iota\theta}$ – $\overline{\lambda\theta}$; each contains eight leaves, with the exceptions of $\overline{\iota\eta}$ and $\overline{\lambda\theta}$, which contain seven leaves apiece. The quire-numeration and pagination seem to prove that the MS. is the second section of a single volume, for, as just stated, the quire numbers begin with $\overline{\iota\theta}$, i.e., 12, and the page numbers with $\overline{\rho\pi\alpha}$, i.e., 181. There is little doubt that our MS. originally formed part of a large volume, for if it were a second volume a fresh numeration would certainly have been begun. The page numbers run from $\overline{\rho\pi\alpha}$ to $\overline{\rho\pi\theta}$ (189),

¹ Palladius, or the writer of the *Asketikon*, says that Pachomius used to gather together the brethren every evening in a duly appointed place in the monastery, to hear his doctrine, and the base of his discourses must have been such works as the Homilies printed herein.

when we have $\overline{\text{cia}}$ (211), as if ten leaves had been omitted. Then we have the series $\overline{\text{cia}}$ (211)– $\overline{\text{cpui}}$ (348), with occasional mistakes and omissions, and, on fol. 77, a new series of numbers begins with $\overline{\text{a}}$, and runs on, with mistakes, to the last page of the volume; the number on this leaf is wanting, but it should be presumably $\overline{\text{pua}}$ (141). Each page contains two columns of writing, the number of lines in each varying from 22 to 29. Col. 1 of the reverse is frequently longer than col. 2. Fol. 69 *a* cols. 1 and 2 contain 22 and 23 lines respectively; *b* cols. 1 and 2 contain 23 and 22 lines respectively. Fol. 112 *a* col. 1 has 27 lines; fol. 124 *b* col. 2, 26 lines; fol. 72 *a* col. 1, 24 lines; fol. 73 *a* col. 1, 25 lines; and fol. 162 *a* col. 2, 29 lines.

Throughout the volume are marks of several erasures, e.g., foll. 2, 33, 41, 92, 120, and in a few places a single letter has flaked off. On fol. 29 the word $\overline{\text{uape}}$ is written in a differently coloured ink; on fol. 55 *a* $\overline{\text{nnorte}}$ is added in black ink by a later hand above the line, and on fol. 56 *b* $\overline{\text{tic}}$ also. On fol. 58 *a* the original scribe has added $\overline{\text{narpwr}}$ on the margin, and there are many indications that the text was carefully revised. Many leaves are badly rubbed, e.g., foll. 25, 32, 41, 64, 71–73, 80, 81, 92, &c., and it is clear from the retouching of the writing on foll. 55, 56, 84, and 89 that the text was almost illegible in ancient days. On fol. 32 *b* the text is faulty, and an attempt to amend it was made by the scribe; some words are still wanting. Many leaves are carefully patched, e.g., foll. 16, 17, 21, 22, 27–29, 61, 67, 69, 72, 88, and 104, and the outer portion of foll. 104 and 130 appears to have been broken off in ancient days. A few of the quires were strengthened for binding with strips of vellum; these have been removed, and are preserved in the British Museum separately. On fol. 162 is a portion of a leather tab or edging, and it is probable that all the important divisions of the book were marked in the same way. The few



DESIGN FROM THE BACK OF
THE COVER OF BRIT. MUS. MS.
ORIENTAL 5001.

ornaments which appear on the leaves are of unusual character and are interesting (see pp. xviii, xix), for they are in many details unique. The uniformity in spelling certain words throughout the volume suggests that the book was copied by one scribe. The writing is bold and good, and is very much better in some places than others.

On fol. 1 *a* are five lines of text formed of letters about $1\frac{1}{2}$ m. in height; these form the Protocol (see *Frontispiece*), which is probably a sort of official 'mark' or 'docket' having, perhaps, reference to the making of the papyrus, and perhaps containing the name of a high official and a date. The decipherment of these protocols has not yet been effected, and expert palaeographers are not agreed as to the language in which many of them are written. Those in Greek and Arabic contain the well-known Muslim formula, 'In the Name of God, the Merciful, the Gracious. There is no god but the One God. Muḥammad the Apostle of God'; this is followed by the Khalifah's name.¹ Obviously this formula could not be in use before the conquest of Egypt by the Arabs in 641. The other language in which protocols are written was declared by Prof. v. Karabacek to be Latin.² This view was opposed by Prof. C. H. Becker, and Karabacek's readings were disputed by him.³ Prof. Karabacek's theories have been carefully tested by Mr. H. I. Bell, of the Department of Manuscripts in the British Museum, who has recently published his results.⁴ He finds that his examination of the materials throws 'grave doubts on every one of Karabacek's readings', and disproves some of them, and he thinks that

¹ See H. I. Bell, *Catalogue of Greek Papyri in the British Museum*, Part IV, pp. 414 ff.

² See *Die arabischen Papyrusprotokolle*, Vienna, 1908, and his review of Moritz's *Arabic Palaeography* in the *Vienna Oriental Journal*, xx, pp. 139 ff.

³ See *Arabische Papyri des Aphroditefundes* in *Zeitschrift für Assyriol.*, Bd. xx, pp. 68 ff., and *Das Lateinische in den arabischen Papyrusprotokollen*, *ibid.*, Bd. xxii, pp. 68 ff.

⁴ See *Archiv für Papyrusforschung*, Bd. v, p. 144.

MARGINAL ORNAMENTS AND ORNAMENTED INITIAL.



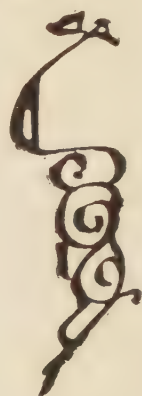
Fol. 130.



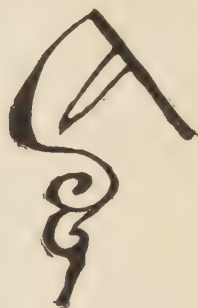
Fol. 15.



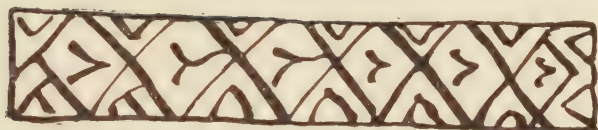
Fol. 2.



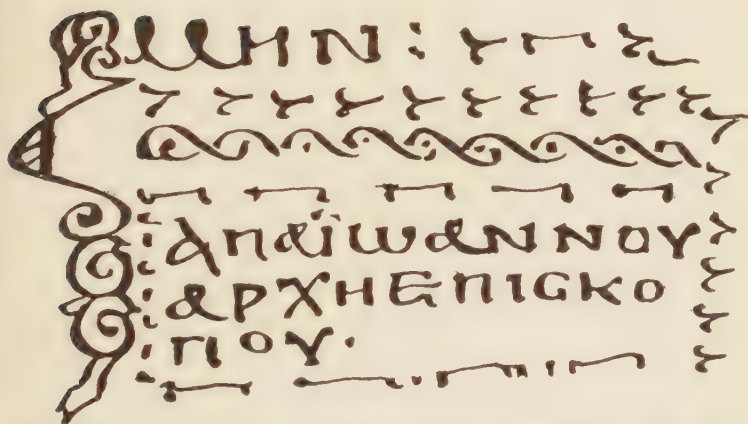
Fol. 80.



Fol. 60.



TAIL PIECE. Fol. 80.



SIDE ORNAMENTS, ETC., AT THE END OF A HOMILY. Fol. 60.

These decorations bear a certain resemblance to the tail pieces of Books in the 'Codex Alexandrinus', a MS. of the sixth century which is supposed to have been written in Egypt.

the safest way for the present is to reject the Latin theory. 'The fact that we find the same characters occurring in Byzantine as in Arab protocols suggests that the difficult formulae descend from pre-Arab times.'

To date the MS. Oriental 5001 is very difficult, for our knowledge of Coptic palaeography of the period to which it probably belongs is not exact, and we have no fixed points in the shape of dated MSS. to guide us. If we compare the writing in it with that of the Clarendon Press MS. No. 57 (see Hyvernât, *Album de Paléographie Copte*, plate 2) it is clear that the forms of several letters in each are identical. On the other hand, the marginal decoration of the Borgian MS. No. 246 (see Hyvernât, plate 3) more closely resembles that of Oriental 5001 than does the marginal decoration of the Clarendon Press MS. Now Prof. Hyvernât attributes the Clarendon Press MS. to the seventh century, and he assigns the Borgian MS. to the sixth or seventh century. There is so much general similarity between the writings of these MSS. and the writing of Oriental 5001 that we are probably justified in assigning the last-named to the seventh century. In the preface to the edition of the text of the great Coptic Psalter (Oriental 5000) I said that the handwriting suggested to me the work of the eighth century, but it seems to me now that the older date is the more probable. It is greatly to be hoped that the protocol will one day be deciphered, and that it may be found to contain a date, or the name of some official by which the period when the volume was written may be ascertained. In out-of-the-way places in Egypt handwriting of the kind might easily become traditional, and remain unchanged for generations; it is, however, difficult to assign a date to the papyrus volume later than the eighth century.

The contents of the MS. are as follows:—

1. A Protocol, or long title, at present illegible, in five lines, written in characters varying in height from $1\frac{1}{4}$ in. to $1\frac{3}{4}$ in.¹ Fol. 1 a.

¹ See Karabacek, *Führer*, 1894, 17.

2. Homily on Repentance and Continence by Apa John, Archbishop of Constantinople. Fol. 2 *a*.

3. Homily on Susanna by Apa John, Archbishop of Constantinople. Fol. 60 *b*.

4. Homily on Mercy and Judgement by Athanasius, Archbishop of Rakote. Fol. 76 *b*.

5. Homily on Repentance and Continence, and the need for a man to repent before the last times come upon him, by Theophilus the Archbishop. Fol. 86 *b*.

6. Homily on the parable of the rich man and his vineyard, and the labourers in it, by Athanasius, Archbishop of Rakote. Fol. 105 *a*.

7. Homily preached by Proclus, Bishop of Cyzicus, when he was installed in the church of Anthemius in Constantinople. Fol. 116 *a*.

8. Homily on the contemptible dogma of Nestorius by Proclus, Bishop of Cyzicus, in the great church in Constantinople. Fol. 123 *a*.

9. Homily on the end of the world by Apa Basil, Bishop of Caesarea of Cappadocia. Fol. 130 *b*.

10. Homily on the Soul and Body by Apa Athanasius, Archbishop of Rakote. Fol. 142 *b*.

11. Homily on the Canaanitish woman by Apa Eusebius, Bishop of Caesarea of Cappadocia. Fol. 162 *b*.

THE CONTENTS OF THE MANUSCRIPT

I

THE HOMILY ON REPENTANCE AND CONTINENCE BY APA JOHN, ARCHBISHOP OF CONSTANTINOPLE.

This Homily was a great favourite in monastic institutions in Egypt and Syria, and at a comparatively early period it was widely known. It was originally written in Greek, and was generally attributed to St. John Chrysostom, among

whose works it was first printed,¹ but it is now generally agreed that the Homily was written by John the Faster (Jejunator), the thirty-third Bishop of Constantinople, who was Patriarch from April 11, 582, to Sept. 2, 595. He died in 596. He wrote the following short works: 1. Ἀκολουθία καὶ τάξις ἐπὶ ἐξομολογουμένων. 2. Λόγος πρὸς τὸν μέλλοντα ἐξαγορεύσαι τὸν ἑαυτοῦ πνευματικὸν υἱόν. 3. Περὶ μετανοίας καὶ ἐγκρατείας καὶ παρθενίας λόγος. 4. Περὶ ψευδοπροφητῶν καὶ ψευδοδιδασκάλων. The first three of these are printed by Migne in *Patrologiae Cursus*, Ser. Graec., tom. 88, col. 1889 ff. The third work, on Repentance and Continence and Virginity, was translated into Syriac and Coptic, and probably also into other Oriental languages, for, if it was as popular among monks in the twelfth century as it was in the eighth, versions of it in Arabic and Ethiopic would certainly be made.

John the Faster was born in Constantinople probably about the middle of the sixth century. Of his father and mother little is known, but they appear to have belonged to the working classes. John is said to have learned the trade of a sculptor, and it may be noted that on p. 178 he refers to the condition of the statues of the Emperors, how some are beautiful, and others are black, and others are decayed, and how others have become objects of derision, and then goes on to point out that our good and evil deeds will appear thus in the Other World. The circumstances under which he became a monk are not known, but he lived a blameless life of great austerity, and his fastings were so long and numerous that his contemporaries gave him the name of the 'Faster'. He is said to have possessed little education. Modern scholars have criticized his literary style unfavourably, and, chiefly because of the abruptness and roughness which appear in it throughout, have concluded that the Homily on Fasting could

¹ See the edition of Savile, tom. vii, p. 641, printed by J. Norton at Eton in 1612.

not have been written by Chrysostom. The earnestness and sincerity of its writer, however, appealed to the monks in Egypt, who lost little time in translating it into Syriac. This is proved conclusively by the MS. Add. 14,605, which is dated A. GR. 964, i. e., A. D. 653,¹ and was obtained from the Nitrian Valley. Another MS.,² Add. 14,546, is attributed by Prof. Wright to the seventh century, and a note in it tells us that it belonged to the famous convent of St. Mary Deipara. Thus it is clear that within sixty years of the death of John the Faster Syriac versions of his Homily on Fasting existed in two great monasteries of Egypt. It is only reasonable to assume that the purely Egyptian monasteries at Akhmîm, Sûhâk, Thebes, Edfû, and Aswân also possessed Coptic translations of the Homily. In the ninth century a copy of the Syriac translation was made at Harrân in Mesopotamia,³ and three other copies of the same period are preserved;⁴ and in the tenth and twelfth centuries there still existed a demand for Syriac copies of the work.⁵

The Coptic version of the Homily printed in this book was made from a Greek original, but by whom is not known. Judging by the Greek text printed by Migne,⁶ the greater portion of the Coptic version, in which many sections are misplaced, is a paraphrase. This is probably due to the order of the leaves of the MS. from which the present Coptic text was copied; that it must have been in a mutilated, or at least disordered state, is proved by the following facts. The Coptic text follows the Greek in fairly correct order so far as the words *διὰ τοῦτο αὐτὰς τοῖς δάκρυσιν ἀποπλύνω* (Migne,

¹ See Wright, *Catalogue of Syriac MSS.*, p. 715.

² Wright, *op. cit.*, p. 718.

³ Add. 14,630; see Wright, *op. cit.*, p. 481.

⁴ Add. 12,167 (dated A. GR. 1187 = A. D. 876), Add. 14,601, and Add. 14,649; see Wright, *op. cit.*, pp. 769, 789, 1108.

⁵ See Add. 14,611, Add. 14,614, Add. 12,163, and Add. 14,732, and Wright, *op. cit.*, pp. 824, 832, 867, and 1108.

⁶ *Patrol. Coursus*, Ser. Graec., tom. lxxxviii, col. 1937 ff.

col. 1941 C), for which the Coptic has **ⲉⲧⲏⲉ ⲡⲁⲓ ⲛⲱ ⲉ
ⲃⲟⲗ ⲡⲓ ⲛⲁ ⲡⲟⲃⲉ ϩⲓⲧⲡⲓ ⲡⲓ ⲡⲣⲁⲓⲱⲟⲟⲩⲉ** (Fol. 8 *a* col. 1).
The Coptic text then continues **ⲙⲁⲣⲡⲓ ⲉⲓ ⲉ ⲃⲟⲗ ϩⲡⲓ
ⲛⲉⲛⲥⲧⲡⲏⲏⲟⲓⲁ ⲉⲑⲟⲟⲩⲱ**, but we do not find the Greek
equivalent of the passage *ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους
διαθέσεως* until we reach col. 1948, last line, in Migne's
edition, that is to say, the Coptic scribe omitted the
equivalent of nearly three and a half columns of Greek text.
When we come to the words **ⲙⲱⲩⲉ ⲉ ϣⲟⲛ ϩⲱⲟⲛ ⲉ ϣⲱⲩⲉ**
(Fol. 43 *b* col. 1), to find the Greek equivalent *οὕτως οὖν
δεῖ κλαίειν* we must turn back to Migne, col. 1941 C.
The next section of the Coptic text begins with **ⲁⲕⲏⲁⲩ
ⲉ ⲧⲉⲡⲗⲏⲧⲏ** (Fol. 43 *b* col. 1), in the Greek *καὶ σὺ οἶδας
τὸ τραῦμα* (Migne, col. 1941 C), and extends to **ⲉ ⲃⲟⲗ ϩⲡⲓ
ⲡⲉⲕⲕⲁⲩ** (Fol. 54 *b* col. 2), in the Greek *ἐκ τῆς γῆς σου*
(Migne, col. 1948 D). The last section of the Coptic text
begins with **ⲁⲩⲱ ⲙⲁⲣⲡⲓ ⲙⲱⲗⲏⲗ ⲙⲡⲓ ⲡⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ
ⲗⲁⲩⲉⲓⲁ** (Fol. 54 *b* col. 2), in the Greek *εὐχου τοίνυν τῷ
θεῷ μετὰ τοῦ ἁγίου λέγουσα* (Migne, col. 1973 A), and con-
tinues to the end of the Homily both in Coptic and Greek.
From the above it is clear that the group of leaves which
contained the second section of the Homily in the MS.
from which the Coptic scribe worked became accidentally
placed after those which contained the third section. How
the confusion happened matters little; but it is important to
note that the scribe, or the monk who read out the text, or
both, understood very little of the text which was being
copied. A comparison of the Coptic text with the Greek
texts available proves that the Coptic translator understood
the original Greek very imperfectly. He shortened several
paragraphs considerably, missed many points in the arguments,
and omitted several Scriptural quotations and the passages
which they illustrated.

That the order of the text as given by the Greek is the

correct one is proved by the Syriac version, which, as we have seen, is as old as the middle of the seventh century, and in no copy of the Syriac version does the order of the text agree with that found in the Coptic.

The argument of the Homily is as follows :—

If Paul, the Apostle of the Gentiles, who was filled with spiritual excellences of every kind, and was remarkable for his fastings and labours, feared that he might become a cast-away, what are miserable sinners like ourselves to do, who cannot cultivate successfully one spiritual excellence? We must fast and pray for the riches of heaven, and keep the soul carefully at all times. Spiritual pride is to be avoided at all costs, for no man can be worthy of the sufferings which Christ endured. Above all things we must weep, and wash away our defilement by tears; the eyes have caused us to sin, the tears of the eyes must wash away our sins. Avoid the habit of sin, pray fervently, and bring forth good fruit according to thy strength. If thou canst not bring forth an hundredfold, bring forth sixtyfold; and if this is too hard, bring forth thirtyfold. Because thou canst not be a vessel of gold or silver, do not become a log of wood which is only fit for fuel. Thy works will take form and stand up like solid statues at the Day of Judgement, when thou wilt have to face the Judge without an advocate, without witnesses, and without proofs. No repentance will be possible then; therefore weep here beforehand, not merely a few tears, but floods of tears, as did David, so that the sins of our eyes may be done away through our tears.

We see the wound, and we know what will heal it. Let us guard our eyes, and ears, and mouth, for by these doth the Evil One enter into us. The Psalms must be in our mouths, and the heart must meditate on the Scriptures; we must shut our senses against the Adversary and open them to God. Keep the remembrance of God in thy heart at all times, keep His face before thee, and He will always be at thy

right hand. God must be glorified by deeds as well as by words, and even if hindered from glorifying God by sickness, or poverty, a man must not despair. Remember the Awful Day in which we shall have to stand before the Holy Throne, and in the presence of every one be obliged to defend every deed which we have committed. Before that Throne is the river of fire, and there are the worm which is deathless, and the fire of Gehenna which can never be quenched. Let us hear beforehand the sound of the trumpets, and the awful voice of the Judge, and let us see beforehand how the angels of doom will tie up those who are condemned into bundles, like garden waste, and cast them into the furnace of fire. Others will be bound hand and foot and cast into outer darkness, others will be delivered over to the worm which sleepeth not, and to the gnashing of teeth.

Many of our members are double, two eyes, two ears, two hands, and two feet, so that if one faileth the fellow carrieth on the work of the body ; but we have only one soul, and if we destroy this carelessly how shall we live ? It will be useless to plead at the Last Day that the possessions of the world cheated us, and Eve gained no benefit when she said, ‘The serpent beguiled me.’ Sin is followed by punishment and suffering. How can we escape from these penalties ? Bodily purity is not all that is necessary, but we must return good for evil, we must prove by our good lives that the accusations made against us are false, and when men curse us we must bless them in return. Abstinence from sin is the only true abstinence. At the Last Day no one and no thing can help us except our own good deeds, and tears, and sorrow, and repentance. Not even Noah, or Daniel, or Job could help a man when he stands in judgement before God’s throne. This is proved by the cases of the man who had not on him the wedding garment, and the man to whom the talent was given, and the five virgins ; none interceded for them, and none saved them from their doom. And even Abraham was unable to relieve the tortures

of thirst which the rich man suffered in hell. It is better for our tongue to be parched with thirst in this world than to long for water to be sprinkled on it in the next, where no water will be given to us. Let us by means of a few sufferings in this world free ourselves from torture in the next, where we shall, if condemned, be punished for endless ages. We are horrified, and quake with fear, at the punishments inflicted by judges and governors in this world, which, after all, are only temporary; what shall we think then of the tortures of hell which endure for ever? It will help us in our endeavours if we remember that the things of this world are like dreams: the body perisheth, its appetites fail, and all things are as fleeting as the web of the spider.

We must be vigilant and fight, for no man who slumbereth receiveth the prize, and we must give no slumber to our eyes, and must watch against the Crafty One, who seeketh to devour the soul. We reap what we have sown, for the husbandman obtains no crop unless, with toil and the sweat of his brow, he hath first ploughed the land and planted the seed. We must watch at all times for the coming of the Bridegroom. In this world we wage war continually. The devils draw their bows and shoot their arrows into our ears, and eyes, and tongues, and belly, and hands, and feet, that they may make us to be slanderers, revilers of men, gluttons, evil-livers, and robbers. We must put on the whole armour of God, and the helmet of the Spirit, and we must gird up our loins, and serve our Saviour loyally. The Devil is a coward, and retreateth before those who resist him; therefore we must resist him, and he will flee from us.

We are travellers, and we must go forth out of our present abodes. Therefore let us provide ourselves with suitable provisions, and be careful about the road which we have to travel. Our dress for the journey must be goodness, mercy, and humility; in the next world fruit and not green leaves will be demanded from us, and deeds and not words. Not every

one who crieth, 'Lord, Lord,' shall enter heaven; therefore let us not deceive ourselves. The rewards and punishments of the Other World are endless, and sinners shall rise up in an undestroyed form, in order to receive the punishments which are their due. If we cannot bear an over-heated bath here, what shall we do when we are cast into the river of fire which floweth before the Throne of Christ? We weep over the bodies of the dead, but we ought rather to weep over their souls if they have died in sin.

Let us not delay to repent. The day hath declined, evening cometh on, and the Judge is at the door; let us rise up out of the slumber of dreams, and repent. Length of time is unnecessary for repentance, for the martyrs received their crowns in return for the repentance of a short time. Because we have sinned deeply we need not despair, for we have with us always the medicine of salvation, that is to say, tears. We take great trouble about a sick member of the body, but are careless as to our souls. The Good Shepherd standeth ready to snatch our souls from the jaws of the lion, and all He asketh in return for His salvation is repentance. No mortal lover ever loved his beloved as He loveth the soul which repenteth, and however many times a man falleth He stretcheth out His hands saying, 'Turn thou to Me, and I will save thee.' If an earthly physician treateth the sick man tenderly, how much more will the Good Physician minister to our souls, and tend them till they are healed? The fire of Gehenna was made not for us, but for the Devil and his angels: let us not make a hell-fire for ourselves by flouting the Physician and refusing His treatment. Our Physician can heal every one.

Thou mayest perhaps say, 'I can never be perfect.' If thou canst not be the sun, be a star, or at all events devote thyself to heavenly things. It is better to do a few good works than to do nothing at all, and a little labour will give us everlasting life. What matter that the Devil hath cast us








down; let us rise up quickly. To reach an earthly kingdom we would undertake a difficult journey and toils innumerable; how much more ought we to endure for the heavenly kingdom? The medicines for the soul are many, sorrow, mercy, fasting, tears, and faith; let us choose our medicines, and heal our souls of their sicknesses. If we earnestly desire healing He will heal us, but we must shew Him our wounds, and say, 'Have mercy on my body, and on my soul.' If we have not money wherewith to buy the kingdom of heaven, let us buy it with innocence of soul, and fastings, and tears.

We must not be proud of our fasting, and in any case we must search ourselves and find out what spiritual benefit hath accrued to us through our fasting; if it leadeth not to the suppression of passion and other vices our fasting from bread is vain. And as concerning our prayers. We treat our friends with respect and deference, and address them suitably, according to their rank and station; but in our prayers to God we are careless, and though our knees are bent, our minds are set upon the affairs of the world. If God were to judge us according to our misdeeds, evil indeed would be our case. We hear of the goodness of God, and are careless, but He whetteth His sword, and stretcheth His bow, and it is foolish to presume overmuch on His character for mercy. Let us beseech the Merciful God not to deliver us over into the hands of the demons who, together with the Devil, will accuse us in the Day of Judgement. Who hath ever loved us as God the Father hath loved us?



Let us long to see God, even as did David, and let us keep watch. If we ask Him to keep us as the apple of His eye, we must keep His commandments as the apples of our own eyes. Having set our hands to the plough let us not turn back, but let us make our members creatures of sacrifice, and see that our consciences do not condemn us before the Judgement.



Guard thy tongue with all diligence, keep thy heart in

heaven, and have care for the things of heaven only. Subdue the flesh by fasting, and pray and have faith. Pray seven times a day, pray always. The soul which is in earnest needeth not a long time for repentance. The thief on the Cross gained Paradise, and the martyrs inherited the kingdom of heaven through a speedy repentance. Let us offer to God a life of self-denial. We complain if we have to sleep upon the bare ground, but the martyrs lay upon coals of fire; the martyrs gave their blood, let us give our tears. Fight the good fight with perfect faith, and thou shalt enjoy everlasting happiness.

From the above summary of the argument of this Homily it will be seen that, according to John the Faster, the surest means of reaching heaven were fasting, prayers, and weeping. There is nothing in his teaching with which the monks of Egypt were not familiar, for the 'Questions and Answers of the Fathers' which are often attributed to Palladius, Bishop of Hellenopolis, are full of exhortations to watch, and pray, and fast, and weep.¹ The Homily contains many allusions to the Last Judgement, and the punishments of the wicked, and it seems that the views held by John the Faster on these subjects resembled those with which the earliest Christians in Egypt were familiar through the traditions handed down to them from their pagan ancestors. The river, or lake, of fire is well known from the hieroglyphic texts, and in the Book 'Am Tuat' (Section V, Ament) we see the heads of the wicked appearing out of Netu,  , the stream of liquid fire in the Other World. In the 'Book of Gates' (Section III) mention is made of the Lake of Serser     , which is filled with 'waters of fire'; these have so horrible a stench that the birds of heaven 'fly away when they see them'. The 'worm which dieth not'

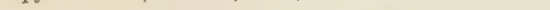
¹ See Budge, *Paradise of the Fathers*, vol. ii, pp. 16 ff., 31 ff., 56 ff.


had its prototypes in the monster serpent Kheti  which consumed the souls and bodies of the enemies of Osiris by the fire that it poured out through its jaws ceaselessly, and in Āpep , the monster who 'snatched away souls, and ate hearts', and was the warden of Darkness (*Book of the Dead*, chap. xvii, l. 113). The belief in these fiery, poisonous serpents of hell existed in the Predynastic Period, and so far back as 3500 B.C. the formulae to protect the bodies and souls of the dead from them were cut on the tombs of kings.¹ The *Book of the Dead* of the Theban Period is also full of allusions to the serpents which devoured the dead, and chap. i. B supplies the deceased with the names of the Nine great serpents, so that he may use them as words of power. So late as the Ptolemaic Period a service was performed daily in the great temple of Amen-Rā at Thebes to prevent Āpep from swallowing up the sun as he swallowed the dead.²

The 'outer darkness' which terrified the Egyptian Christian terrified his pagan ancestor, and in the *Book of the Dead*, chap. clxxv, the place where it exists is said to be 'without water, without air, unfathomably deep, black as the blackest night'.³ The Book 'Am-Tuat' also speaks of part of a part of Ament where the darkness was 'solid'  ,⁴ and close by it were the pits of fire in which the 'souls, heads, and shadows' of the damned were consumed. This solid

¹ See the text of Unas, l. 312 ff.


² The formulae are to be found in the Papyrus of Nesi-Amsu, or Nesi-Menu, in the British Museum (No. 10,188).



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 ⑩ Papyrus of Ani, sheet 29, ll. 10, 11.

4 Or,  (Division XII).

darkness, or concrete night, filled that portion of the Other World which was outside the kingdom of Osiris.

The Homily mentions that the throne of the Judge is situated on the river of fire, a view which also was current under the VIth Dynasty among the pagan Egyptians. According to the text of King Unas (l. 393), the throne of Osiris was set upon the 'Island of Fire'  where he put 'right in the place of wrong', and was surrounded by the blessed. The books which the Homily says shall be opened at the Last Day have their equivalent in the

'Book of the god' ,¹ in which the divine scribe Thoth² kept a record of the words and deeds of men. As each soul was brought into the presence of the god, the 'book' was consulted, Osiris 'weighed the words', and rewarded the righteous and condemned the guilty according to the evidence of his book. The sentences of doom were carried out by the headsman of Osiris, Shesmu  and his assistants. Everlasting life and happiness were given to the blessed—all the texts agree on this point—and the wicked were punished, for a time according to some texts, and for eternity according to others. The view taken by the Homilies in this book is that the punishment of the wicked was everlasting.

II.

THE EXPLANATION OF APA JOHN, ARCHBISHOP OF
CONSTANTINOPLE, CONCERNING THE BLESSED WOMAN SUSANNA.

The title of this Homily suggests that it was composed by Chrysostom,³ and many editors of his works have included it among them as a genuine work of the great theologian.⁴ It

¹ Text of Unas, l. 396.

² Text of Pepi I, l. 185.

³ He was born at Antioch about 350, and died in 407. For the details of his life see Tillemont, *Mémoires Ecclés.*, tom. ix, and Gibbon, *Decline and Fall*, chap. xxxii.

⁴ See Saville's edition, tom. v, p. 705, and Morel, tom. vi, p. 141.

is now not generally regarded as genuine, and is classed among the *Spuria* by Montfaucon (tom. vi, p. 717 ff.) and by Migne (tom. lvi, p. 589). The writer, whoever he was, wrote the story of Susanna intending it to serve as a guide to women, just as the story of Joseph served as a guide to men. With the exception of the introduction and the soliloquies of Susanna,¹ the narrative of the trial of Susanna's chastity is substantially that which is found in the LXX and Vulgate, but the Coptic text² is of very considerable value, for it appears to be older than any known MS. of the LXX. The story can hardly be regarded as historical, at all events the latter part of it; for it gives to the young man Daniel an impossible position of power and importance. It is difficult to account for its appearance among a collection of Homilies which were intended to be read to monks, and we can only assume that the editor included this as a specimen of the historical romance which tended to moral edification.

III.

A DISCOURSE BY ATHANASIUS, ARCHBISHOP OF RAKOTE,
ON MERCY AND JUDGEMENT.


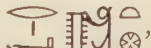
Saint Athanasius, to whom this Homily is attributed, was born in Alexandria about 296; he was made Archbishop of Rakote in 326, and died about 373.³ The little village

¹ A name meaning 'lily', from the Hebrew שושנה. The word occurs in the texts of the Ancient Empire in Egypt under the forms *Seshshen*

 and *Seshsesh* (Unas text, ll. 392, 395).

² Another copy of the text was published by Rossi, *I Papiri*, tom. ii, fasc. 2. 30; see Crum, *Catalogue*, p. 61.

³ For his life see Tillemont, *Mémoires Ecclés.*, tom. viii; *Acta Sanctorum* (May 2); and the introductory matter to Montfaucon's edition of his works.

of Rakote¹ was situated to the north-east of Lake Mareotis, and owed its importance to its harbour, which was much frequented by Greek merchant seamen and others. Alexander the Great, perceiving the importance of the site for commercial purposes, and realizing the possibility of turning the harbour into a naval base, determined to build his city Alexandria there. The name 'Rakote' is derived from the ancient Egyptian name of the village, 'Rā-qetīt'  or , which means something like 'the edifice of Rā'. The Egyptian Christians preserved it under the form **PAROT**, and by this appellation Alexandria was known for centuries by the Copts.²

The argument of the Homily is as follows:—

The world which doth not remember God is governed by injustice and inhumanity. The Law itself containeth many harsh precepts, but, on the other hand, there are in it many commands which inculcate mercy and charity. To carry out the precepts of mercy we must give to God of the fruits of our own labours, and not those which are obtained from unrighteous dealings, or plunder, or theft. Gifts to Him must be pure. With mercy we must mingle justice, and we must treat our servants with strict justice, and though we have the power to defraud them we must not do so. We must be merciful, and kind, and generous, and not consider that our duty is done when we have discharged our strict obligations. Thou hast the right to reap thy field a second time, and to gather grapes and olives from thy vineyards and gardens a second time, but it would be a terrible thing to do so, for the gleanings of every kind belong to the poor. The Law ordered kindness in this matter, but what doth Christian

¹ The Rhakôtis of Strabo (xvii. 10).

² See Champollion, *L'Égypte sous les Pharaons*, tom. ii, p. 263 ff.; Quatremère, *Mémoires historiques*, tom. i, p. 266; and Amélineau, *Géographie*, p. 24 ff., and the authorities quoted by him.

charity demand? Kindness shewn to the saints is, in reality, worship of Christ, and the man who is tender and merciful is a minister of Christ, and a fellow-worker with God. Feed the soldiers of Christ, and feed with them. We honour ourselves when we honour Him and them, and by giving to the poor the things which are temporal, we secure an invitation to share things eternal. Let us make use of our opportunities of doing good, and not waste our time, and let us watch and wait for the glorious rest of Christ.

IV.

THE DISCOURSE OF APA THEOPHILUS THE ARCHBISHOP, WHICH HE PREACHED ON REPENTANCE AND CONTINENCE, AND ON THE NECESSITY FOR REPENTANCE BEFORE THE LAST TIMES COME.

The see of the Theophilus to whom this Homily is attributed is not mentioned in the title, but he was probably the Archbishop of Alexandria who sat from 385 to 412, when he died.

The Homily opens with an exhortation to fast and to mortify our bodies, by vigils and tears, so that the Angel of Repentance may come to us, and root up the plants which have been planted in our hearts by the Devil. When these plants, that is, pride, anger, wrath, and wickedness, have been removed, love, joy, peace, gentleness of heart, and purity shall take their places. Let us adorn this Angel with fastings, and anoint her with prayers, and crown her with tears, and then she will make our wings to spread out and bear us into heaven. Repentance giveth us many gifts; she is the food of the hungry, drink of the thirsty, and the consoler of those who keep vigil. When she called to the men of Nineveh, they and the sheep and cattle put on sackcloth, and

wept. If we repent to our utmost the saints will be fellow penitents with us. Let us not allow ourselves to be cast into Gehenna, and let us remember that no repentance is possible in the Other World. If we arrive in Gehenna none of the saints will intercede for us. None will carry our tears to the throne of mercy, no kinsman can help us, and none of our possessions will effect our release. The blackest darkness shall enshroud us, our hearts shall quake, and we shall be terrified beyond measure at the forms of the angels of wrath who shall be deputed to punish us. The noises which they will utter, their awful faces, the gnashings of their teeth, their rapid motions, their threatening aspect, and the variety and inexpressible horror of their terrifying shapes, and their flashing eyes as they come to devour us, will reduce us to a state of most helpless misery. From them there will be no escape. Repentance on earth is the only thing which can save us from everlasting doom, and we should have with us at the Last Day humility and charity to act as intercessors for us. Monks and ascetics who have apostatized shall suffer awful punishment and disgrace, and they shall become the subjects of the jibes and mockery of sinners. Weep and repent, and the Holy Spirit shall come to you; tears can only come after true conversion. Remember the Nails, the Cross, His Side, the spear, the reed, the vinegar and gall, and the servant who spat in His Face. We must watch day and night against the Devil, who cometh to us in all manner of cunning disguises and forms. He is always lying in wait for us, and we can only defeat him by putting on the armour of righteousness, that is, prayer, fasting, purity, peace, love, humility, charity, brotherly love, and courteous conversation with men. To inherit the abode of the sons of light we must cast from us the works of darkness, and put on the armour of light.

V.

THE DISCOURSE OF SAINT ATHANASIUS, ARCHBISHOP OF
RAKOTE, ON THE PASSAGE IN SAINT MATTHEW'S GOSPEL
'THE KINGDOM OF HEAVEN', &c. (See St. Matthew,
xx. 1-16.)

This Homily is in reality a commentary on the parable of the rich man who came out in the morning to hire labourers for his vineyard. According to the writer, the Master of the vineyard is God the Father, the House of Israel is the vineyard, and the men of Judah are the new plant. The labourers whom the Master hired at daybreak were Moses, Aaron, and Joshua, the son of Nun; Moses received as wages the rank of prophet, and Aaron the office of high-priest. The labourers hired at the third hour were the Judges, and the labourers hired at the sixth and ninth hours were Samuel, David, and the other Prophets. The labourers hired at the eleventh hour were the Apostles, whom the Master found idle the whole day. Why were they idle? Because the Devil found that he could not hire them, for they would not do evil; John the Baptist would not eat and drink, Peter would not be an unbeliever, and Andrew would not marry. They had no wages on earth, for their reward was in heaven. Christ is the Vine in the Master's vineyard. At the close of the day when the steward gave to each a stater, some murmured, because the labourers for one hour were paid the same amount as those who had laboured a whole day. Who were these? The Pharisees. In the same category was Judas, the Betrayer, who pretended to care for the poor, but in reality begrudged his Master the unguent which was worth three hundred staters. Judas was cruel, merciless, a grumbler, a thief, wholly shameless, and without right perception; chosen by Christ as a man, he became a devil. Judas over-estimated his own value, therefore

he became the portion of the Devil and accepted death for himself, in the place of his Apostleship. Cain, Saul, Pharaoh, Balaam, Korah, Achan, Absalom, Ahitophel, Shimei, Joab, Gehazi, Jeroboam, all were great sinners, but Judas who betrayed God was the greatest sinner of all. Judas went to his doom, and Matthias took his place.

Now, O man, embark in the ship of salvation. Its steering oars are the Old and the New Testaments; its mast, i.e., the Cross and rudder, are the hands stretched out in prayer. Its soul is the Power of God, its steering pole is the Bishop, its Helmsman is Jesus, its sailors are the clergy, its cargo are the Christian peoples, and its haven is the heavenly Jerusalem. Let us ascribe thanks to the Logos Who hath given us the subject of our discourse, and hath enabled us to discuss it rightly, and filled our mouths with suitable words, to the benefit of ourselves and of our hearers.

VI.

A DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICUS,
IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE,
ON THE SUNDAY BEFORE EASTER, WHEN HE WAS IN-
STALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS
THE HERETIC WAS PRESENT.¹

Proclus, the author of this Homily, was ordained a 'reader' when very young, and he became the disciple of John Chrysostom; Sisinnius, Patriarch of Constantinople, consecrated him Bishop of Cyzicus, but as the Christians of that city refused to acknowledge him as such he continued to live in Constantinople. On the death of Sisinnius in 427 some of his friends wished him to become the new Patriarch, but ultimately the royal choice fell upon Nestorius, who was consecrated in 428. In 429 Proclus preached his

¹ For the Greek text see Migne, *Patrologiae*, Ser. Graec., tom. lxxv, col. 789.

famous sermon on the Incarnation, in which he refuted the views of Nestorius to the satisfaction of many. In 431 the doctrine of Nestorius was discussed at the Third Council of Ephesus, and a copy of the sermon of Proclus was prefixed to the official acts of the Council. Soon afterwards, with the approval of the Emperor Theodosius II, Nestorius was deposed. Maximinianus, not Proclus, then became Patriarch, but when the former died in 434 Proclus succeeded him on the archiepiscopal throne. In 438 Proclus brought the remains of his master Chrysostom from Comana, and interred them with great pomp and ceremony in the Church of the Holy Apostles.¹ Proclus died about 446.

Nestorius, whose doctrines are refuted by Proclus in this Homily, was originally a monk in the Monastery of St. Euprepus near Antioch. Having been elected Patriarch in 428, he began to preach his doctrine that Christ possessed two Natures, the one human and the other divine, and that each was separate and distinct from the other. He declared that a man ought to call Mary the Virgin not 'the mother of God', Θεοτόκος, but the 'mother of Christ'. As a result of this preaching he was deposed, and he returned to the Monastery of Euprepus, where he lived as a monk for four years. In 435 the Emperor Theodosius decreed his banishment, first to Petra, and then to one of the Egyptian Oases, and his writings were ordered to be burnt. He is said to have lived in banishment for a period of sixteen years,² and to have died about 451 or 452.

The title of this Homily states that it was preached in the Church of St. Anthemius in Constantinople; this church can be no other than the famous cathedral of Constantinople, Aya Sofia, or, Santa Sophia. The first church dedicated to

¹ The Church of the Holy Apostles was built by Constantine, and contained the bodies of the Byzantine Emperors, which rested in sarcophagi of porphyry, granite, &c. It was destroyed in 1464 by Sultân Muhammad II, who built on the site the mosque which now bears his name.

² Gibbon, *Decline and Fall*, chap. xlvii.

'Eternal Wisdom' was built by Constantine, about 325, and was burnt down by Chrysostom's adherents in 404. The church was rebuilt by Theodosius II in 415, and in the fifth year of the reign of Justinian (532) it also was burnt. Once again the church was rebuilt, and Justinian completed the work in 538. The architects of the third church were Anthemius and Isidore the Milesian,¹ but it is clear that the former cannot have been the Anthemius referred to in the title of the Homily. And as Proclus preached the Homily in 434, the church must have been the second building raised in honour of Eternal Wisdom by Theodosius II. The regent of Constantinople during the greater part of the minority of Theodosius II was Anthemius the 'wall-builder',² who built the wall which still extends from the Sea of Marmora to the so-called 'palace of Belisarius'. He was prefect of the East from 405-417, and during his period of office he turned Constantinople into an impregnable citadel.

The title of the Homily also states that when Proclus preached it the heretic Nestorius was present. Here there is a difficulty, for in 434, the year in which the Homily was preached, Nestorius was at Antioch, where he remained until 435. It is, of course, possible that Nestorius visited Constantinople for some reason in 434, but it is unlikely that the degraded Patriarch, then wholly without friends and supporters, would return to the city where his enemies were so many and so powerful. It is possible that some copyist of the Homily thought that Proclus succeeded Nestorius immediately, or some tradition that Nestorius was present when the Homily was preached may have been current among the monks of Egypt.

The argument is as follows: The like of the miracle which is the subject of our discourse this day hath never been heard of before; understanding and mind fail to grasp its greatness, human speech cannot describe it. The sun

¹ Gibbon, *Decline and Fall*, chap. xl.

² Hutton, *Constantinople*, p. 22.

never before looked on such a sight as the Crucifixion. Never before was the redemption of the world sold for thirty pieces of silver. Never before did passion and death exist without sin, never before did the tomb receive the body of One Who could not die, never before did Amente quake, never before did a natural man pass three days and nights in the earth, and rise on the third day, never before was the Resurrection made manifest through the birth-pangs of the Virgin. His flesh was life and His blood redemption. Indeed old things have passed away, and new things have come into being. The new worship is the worship by faith, and the glorification of One Substance in Three Persons. I will not argue with you, O heretic, the manner in which God made Himself manifest on earth. Had God appeared without the veil of the flesh mortal eye could not have borne the sight of Him. Moreover, the Devil could not have fought against Him, Death and Amente could have had no power over Him, and the Seraphim could not have looked upon Him. God needed a covering, and not such as Moses had, not such as that which was over the Mercy-seat. In answer to the 'new Jew' (i.e., Nestorius), who saith that God could not appear in the form of a man, and who refuseth to hear the words of the Law and the Prophets, and the Evangelists and Apostles, I appeal to the behaviour of the Four Elements at the time of the Crucifixion in support of my statement that God took upon Himself the flesh of mortal man. All creation was horrified at the indignity offered to God. Heaven declareth that He was God; the sun saith, 'Jesus Christ was my Lord'; earth saith, 'He Whom they crucified was the Creator in human flesh'; the Sea saith, 'He was not my fellow-servant'; the Temple saith, 'He Who was crucified was God Who was worshipped in me from the beginning'; Amente saith, 'He Who came into my domain was the Almighty.' And the Angels, and Archangels, and all the Hosts of heaven say, 'He Who was crucified is the King of Glory.'

VII.

THE DISCOURSE PRONOUNCED BY PROCLUS, BISHOP OF CYZICUS, IN THE GREAT CHURCH OF CONSTANTINOPLE, ON THE CONTEMPTIBLE DOCTRINE OF NESTORIUS,¹ WHEN THE HERETIC WAS PRESENT.

This Homily is to all intents and purposes a continuation of the preceding, but it defines more distinctly the doctrine of the Incarnation which was held and preached by Proclus. It must have represented the views current in the monasteries of Egypt, and those held by Egyptian Christians generally, for we find that all the essential portions of it were translated into Syriac for the use of such monks as did not read Coptic. The original Greek text, from which both the Coptic and Syriac translations were made, is lost. The Syriac translation is found in Cod. Syr. Vat. 369, foll. 47 *a*-48 *b*, and has been published by Chabot,² who assigns the MS. to the eighth century. Latin translations of the Syriac text will be found in Mai, *Spicilegium Romanum*, tom. iv, p. 88 ff., and in Migne, *Patrologiae*, Ser. Graec., tom. lxxv, col. 941 ff., and an English version will be found on pp. 381-386 of this volume. This and other Homilies of Proclus dealing with the Incarnation must have been translated into Arabic, and from Arabic into Ethiopic. On pp. 387-405 is given the Ethiopic text, edited from two MSS.³ in the British Museum, with an English rendering of a Homily preached by Proclus on the Festival of the Nativity.⁴ The arguments in it are

¹ His doctrine has recently been examined and discussed in the light of a recently discovered Apology of Nestorius (The Bazaar of Heraclides) by Mr. Bethune-Baker in *Nestorius and his Teaching*, Cambridge, 1908.

² See *Rendiconti della Reale Accademia dei Lincei*, Ser. V, tom. v, Rome, 1896, p. 191.

³ Add. 16,200 and Oriental 749. The contents of the former MS. are described by Dillmann, *Catalogus*, Codd. MSS. Orientalium, Part III, London, 1847, p. 12, and those of the latter by Wright, *Catalogue of Ethiopic MSS.*, p. 217.

⁴ See also Pereira, *Homília de Proclo, Bispo de Cyzico, acerca da Incarnação*

identical with those in his other Homilies, though, owing to the Arabic translation through which they passed, they are not always clear. None of the Ethiopic copies of the Homily on the Nativity are older than the seventeenth or eighteenth century, but they must have represented the views of the Abyssinian Church then as in earlier centuries, or they would not have been made.

In the Coptic version of the Homily on the 'contemptible dogma' of Nestorius, Proclus begins his sermon by pointing out to his hearers the benefit of trafficking in the market of the Church, and by urging his readers to search the Scriptures; he enumerates to them the benefits which the Lord has conferred upon man from the beginning, and describes His dealings with the Patriarchs, Judges, and Prophets. Coming to the subject of the Trinity Uncreate, he says that to investigate it by means of the power of reasoning in the human mind is impossible. The intellect cannot discover the means whereby God became man, and how He took upon Himself flesh. The Nature of God is uncreate, but His human Nature is like ours. These Natures form One Person, and proceed from Divinity and manhood, and become 'one of one' with Him. As the result of this oneness He becomes the Only-begotten Son. This view the heretics think mad, the Jews cannot comprehend it, and the Greeks withdraw from Christians because of it. Son and Father are inseparable: God's Nature cannot be divided. The Son is man and God the Word, He is the wisdom of the Father, and His strength, and the Truth, and His Image, and Light, and Justice, and Holiness, and Salvation, and Resurrection. As God He worked miracles, as man He suffered death. This He did in pity for us. He took flesh from a woman without the aid of man. He is the High Priest Who offered up Himself. Having compared the miracles which were wrought in connexion with

de N. S. Jesus Christo (Extrait du Tome 11 des *Actes du XIV^e Congrès International des Orientalistes*), Paris, 1907.

the Birth and Resurrection of Christ, and those which He wrought whilst He was upon earth, with the miracles recorded in the Old Testament, Proclus calls upon the imaginary Jew with whom he debates the matter to 'vomit his error', and admit that Christ, born of a virgin-mother, is God. It will be noticed that Proclus does not discuss the term Θεοτόκος in any way.

VIII.

THE DISCOURSE OF APA BASIL, BISHOP OF CAESAREA, WHICH HE PRONOUNCED ON THE END OF THE WORLD, THE TEMPLE OF SOLOMON, AND THE DEPARTURE OF THE SOUL FROM THE BODY.

The author of this Homily is, presumably, Basil the Great, who was born at Caesarea in 329, and was consecrated Bishop of that city in 370, and died in 379. The creation of the world took place during absolute silence, and there was neither voice nor disturbance when the universe was formed. None knew beforehand that it was to be created except God and His Son, Jesus Christ. The destruction of the world will not take place in silence, but there will be earthquakes and tribulations, and lightnings and thunders, and the powers of heaven shall be shaken. In that day the wicked shall be separated from the good, and all shall stand before the throne of the Son. The building of Solomon's temple was carried out in silence, for it was dedicated to God, Who loveth quietness. Now, since God made the heavens, and the earth, and the sea, and all that is therein, why shall they all be destroyed? And why, since no man knoweth except the Father, shall all things be dissolved suddenly, in the twinkling of an eye? The cause of this overthrow is man's sin and disobedience in Paradise. These have changed the world, and have also changed God into a Being of wrath. The cause of sin and disobedience is the Devil, who brought about the

Deluge, and made men to build the Tower of Babel, and hardened Pharaoh's heart, and caused the deaths of six hundred thousand Israelites in the desert through fire, and sword, and serpents. Solomon built his temple in absolute silence, both to please God and to enable him to dispense judgement daily in Jerusalem without being disturbed by the sound of even the worker in gold; and since God gave peace in his time the work was uninterrupted during the twenty years which he spent in building it. After the death of Solomon the people committed sin, and because of this sin the temple of the Hebrews was destroyed by the Chaldeans. About two hundred and twenty thousand men were occupied for twenty years in building Solomon's temple, but in one year the Chaldeans destroyed all the result of their work; the labour of twenty years was wasted. What was builded in silence was destroyed amidst noise and confusion; what Solomon built in wisdom Zedekiah destroyed by his lawlessness, and the sound of the axes and hammers of the Chaldeans shook all Jerusalem. God dwelleth not in a temple made with hands, but with men, and this indeed took place, for Christ put on a human body, and came and dwelt with us. Mary the Virgin is the temple of the True God, and is more honourable than the temple of Solomon.

IX.

THE DISCOURSE WHICH APA ATHANASIUS, ARCHBISHOP OF RAKOTE, PRONOUNCED CONCERNING THE SOUL AND BODY.

This Homily was, according to the above title, composed by Athanasius, but the Syriac version of several extracts from it which are found in a Syriac MS. in the British Museum (Add. 17,192) attributes it to Alexander, his predecessor on the archiepiscopal throne of Alexandria (313-326). This is a very remarkable Homily, and is one of the most interesting of the series in this book, and the fact that portions of it

were translated into Syriac proves that it possessed interest for monks other than Egyptian. After an exhortation to his hearers to purify themselves from envy and unbelief, which war against righteousness, he reminds them that whereas created things in general were made by the word of God's mouth, He made man both by word and act. Not content with saying, 'Let us make man,' He took a piece of earth, and fashioned it in His own image and likeness, and breathed into it the breath of life. Through sin, the body, which originated in Adam, came nigh to death, and it needed to be fashioned a second time by the hand of God before it could receive salvation.

When a man's body dieth, the soul which God put in it leaveth it, and goeth to a region of darkness called 'Amente'; death divideth soul and body, the latter being dissolved in the earth, and the former being fettered in Amente. The soul is a strong thing, but is powerless in the bonds of Amente, and the body is a weak thing; but both are equally powerless. The soul cannot steer the body, and is carried off by the Devil, who preventeth it from helping its body; it is bound hand and foot, not only with the fetters of Amente, but with its sins, which act as cords tied about it. The soul is tortured in Amente, and is made the footstool of death, and it weepeth and sigheth saying, 'Where is my good body wherein I sang hymns, and prayed, and walked with my friends, and made merry? When in the body I had a name, but now I am no longer a man, but a soul.'

The reference to the name as belonging to or being a part of the mortal body is very interesting, and shews that the author of the Homily held the ordinary Egyptian view about the name forming an integral part of the human economy. In describing the state of bliss in which King Pepi I lived in the Other World, the ancient writer under the sixth dynasty said: 'His tunic is on him, his staff and whip are in the palm of his hand, he is sound with his flesh, he is happy

with his name,¹ he liveth with his *ka*' (or, double).² The soul without a name could not be invited to partake of offerings; hence the prayer: 'Let my name be called out, let it be found on the tablet of offerings, let offerings be given unto me in the presence [of Osiris], as unto the followers of Horus.'³ To 'make to live the name' of a father was the duty of every pious son, for it ensured him a supply of celestial meat and drink, and the commemorations of the names of the dead by the living on earth brought the souls to whom they belonged under the notice of the divine ministrants who presented to the Great God the souls whose names were known to them. The knowledge of the name of a god, or devil, gave a man power over him, and the utterance of the 'mighty names' of celestial beings was believed to produce magical results. The preservation of the name was all-important, and on some tombs the names of those for whom they were made are repeated hundreds of times.

According to the Homily, the body when the soul hath left it is like a dumb musical instrument. When the body hath perished no one can tell from its dust what its features were like, and when the bones of the dead are scattered no man can say which of them belonged to such and such a body. Only one man, Adam, was made from the earth, and yet the dead are everywhere in the earth; and Amente is filled with their souls. Man inherited death through his sins and disobedience, and his sins are fellow-workers with Death to bring him to the dust. Since man's expulsion from Paradise no period of his life hath in it joy. His birth is accompanied by risk to himself, his early years are full of tears, his early manhood is vexed with passion, his married life is full of anxiety, his old age is full of misery and the expectation of death. Death spareth none. When God saw man's

¹  *nefer hnā ren-f.*

² See the text of Pepi I, l. 169.

³ Papyrus of Ani, sheet I, l. 20.

misery, He visited him, and took upon Himself the body of a man from the Virgin. Death boasted, 'I will conquer man,' and he separated bodies from souls, and cast the souls into Amente. Christ gathered together souls and bodies, and rejoined each soul to its own body. He went into Amente and set free the souls which were therein, and gave them to their bodies. He was under no obligation to Death, and was not bound to die like man; therefore He thrust aside the power of Death, and released the souls which were in his bonds. He gave Man for man, and His death for our death. He begot man a second time through the suffering of His own death. Who brought death upon Him? Man whom He came to save. Think of the insolent daringness of the Jews who hung on a tree Him that had hung out the heavens! He Who raised the dead did they bury in the earth! Whilst Christ hung on the Cross Amente was rent asunder, and the souls were set free, and the dead were raised. When He died He abolished Death, and conquered him. Death saw Life on the Cross, and fell down at His feet. The Angels were stupefied, the Elements were horror-stricken, the mountains quaked, the waves of the sea stood up, and the abyss opened its mouth to swallow up everything. An Angel came forth with a sword to slay the men who had hung Christ on a tree, but His mercy prevented him.

Then the Lord went down into Amente, not in the flesh, but in the spirit; He despoiled Amente and made Himself its Master. His Blood shed on the earth protected all the earth, and all in it; His Body raised the dead, and benefited the Elements; His Spirit saved the souls in Amente and set them free, and gave them to their bodies which He raised up out of the earth. He rose from the dead at dawn on the First Day of the Week; had He not died man could not have been saved. Death fell down at Christ's feet, and was conquered; the Devil, the tyrant and rebel, became a captive.

Earth cried out, Spare me, O Lord, and free me from the curse which is on me, and from the wickedness of the Devil, for Thy Body was buried in me. Thou hast sought for the members of men whom Thou madest. Take Thou, then, man, Thy deposit. Take Thou Thine image which Thou didst commit to me as a pledge. Take Thou Adam. Christ took man into heaven as a gift to His Father, man, His own image. And Christ sitteth above the Cherubim and is the Captain of all His creation.

X.

THE DISCOURSE WHICH APA EUSEBIUS, BISHOP OF CAESAREA OF CAPPADOCIA, PRONOUNCED CONCERNING THE CANAAN-ITISH WOMAN.

This Homily is of considerable interest as illustrating the method followed by famous divines in expounding the Scriptures to monks in monasteries. According to the title its author was Eusebius of Caesarea, but Prof. G. Mercati has pointed out¹ that its commencement and contents agree exactly with the Homily of St. John Chrysostom printed in Migne, *Patrologiae*, Ser. Graec., tom. lii, coll. 449-460. This is another proof that the Coptic scribe was as careless in assigning authorship to the works he was copying as the translator was in making his Coptic paraphrases of the Greek text. The argument of the writer is as follows: The Church will never be without enemies, and though men may plot against her, and the waves of persecution break over her, she shall never be overcome, for she is built on the Rock Who said that the gates of Amente should not prevail against her. Trial is good for a man, and he should not fear temptation, for tribulation doeth no harm to the man

¹ *Journal of Theological Studies*, vol. viii, p. 14. I owe this reference to Mr. W. E. Crum and to Prof. Mercati.

of fortitude. Let us prepare a table. Yesterday Paul, the tent-maker, provided the table; to-day the table is that of Matthew. Let no man despair concerning his salvation. If thou art a tax-gatherer thou canst become an Evangelist; if a thief thou canst enter Paradise. Confess thy sins; justify thyself. When Jesus came to the border of Tyre and Sidon, a woman came to Him. A woman, the strongest weapon of the Devil, the mother of sin, the beginning of all wickedness! The Jews fled from Him, but she fled to Him, and cried for mercy. She did not ask the Apostles to take her to Him, but appealed to Him direct. Consider her wisdom. She did not go to the necromancers, or the exorcists, or the magicians, or the Devil-worshippers, but to Christ. At first in answer to her appeal He was dumb, and she bore patiently His rebuke, and permitted herself to compare herself to the dogs. Be thou like the Canaanitish woman, and pray in whatsoever place thou art; God does not require tens of thousands of strings of words, but pure and simple prayer. He will hear thee whensoever thou callest, and at once. Cry 'Have mercy on me', and He will come immediately. And whether thou goest into the church of the Persians, or the Cutheans, or the Hindoos (?), and the Moors, thou shalt hear Christ saying, 'O thou woman, great is thy faith.' As God said, Let things be, and they came into being, so Christ saith, Let things be, and they come into being. By Him the Devil was driven out of the daughter of the Canaanitish woman, and by Him we ourselves shall be healed, for He is in the Father, and the Father is in Him.

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THE DISCOURSE OF APA JOHN, ARCH-
BISHOP OF CONSTANTINOPLE, ON
REPENTANCE AND CONTINENCE.

(Brit. Mus. MS. Oriental 5001)

ΟΥΛΟΓΟΣ Ε ΑΥΤΑΥΟΥ ΗΣΙ ΑΠΑ Fol. 2 a col. 1
ΪΩΣΑΝΝΗΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ ΗΚΩ- ρπα
ΣΤΑΝΤΙΝΟΥΠΟΛΙΣ ΕΤΒΕ ΤΜΕΤΑΝΟΙΑ
ΗΝ ΤΕ[Υ]ΚΡΑΤΙΑ.

Παταριος πατλος παпостоλος η η ρεθнос
не птацшопе η саг η теκκλнсиа не птацашопиже
е титωνη е η αηηαηис η ασωηατος ρη тецполѡт-
тiа. | не птацжен ппѡт е ѡол ацгарег е тпистиc. Fol. 2 a col. 2
не птацр отоеиη ρη η ηнстиа ρη отгкѡ ηη
отеѣе ηη η κηαηнос. не птацрτποηиηе е териη
ηиη η ѡιληηη шад ггаї е пиллтрикоп ецташе
оеш ηη петаццелион:

Πеї аццелос ет ηη е пкаг. ашѡ пеї рѡηηе
ет ηп е тпē. пет ет | ηтац пеχс ецшаше ггаї Fol. 2 b col. 1
η ρηтѣ. пηд η отѡг ηηηе (sic) пепηд ет отааѣ.
не птацторпѣ шад тηηг шоηηте ηη пе. е а-
цсѡтηη е ρηшаше ηη ηηстиріон. не птацхитѣ
е ппарадисос.

Πете ηηѡе ηη паргиста ηη пецηηηе ηηη пецкѡг
е ρотп е пеχс. пцаї роотш η η екκλнсиа.
педригѡг η тηηтессѣηиc. пηтηηфа | сѡтос Fol. 2 b col. 2
η не птацпистете е пеχс. пкѡггѡ ашѡ псаг η η
ρεθнос. не птацтсаѡη е териη η ѡηк е ггаї
е тпē. пезац же фѡгѣ ηη па сѡηηд. фѣйре ηηηоц
η ρηггαλ. ηηпѡс аїташе оеш ηη ρηηкѡотε та-
цшопе аηок ηη шоотт.

Fol. 3 a col. 1

рпц

Ешѣ а пег рѡме ѿ ет отааб е | т етѣтаѣ
 ѡмаѣ ѡ пег ѡнше п аретѣ пе птаѣхоос
 рѣ отпаррнсаѣ же ꙗсоотп ап ѣ лаат апон
 е аѣаѣ · аѣр роте аѣѡ аѣшаѣ ѣ теѣ ре · еѣе
 от пет ѣпааѣ апон неѣ талаалапѡрос (sic) паѣ
 ееп откаторѡот ѣ лаат п аретѣ ·

Fol. 3 a col. 2

Отк отп пет ешѣ е роп пе е тре проеис
 ѣтѣшлнл | ѣ отоеш ние · ѣтѣаѣтѣ ѡ пнотте п
 отнотѣ ап отѣ отрат отѣ лаат ѡ ентрѣ-
 маѡ ѣте пег носеос алла ѣ тѣнтрѣмаѡ
 п ѡ пнте маѣаас · аѣѡ е тре петѣфране ехѣ
 пхоеис ·

Fol. 3 b col. 1

Щаре роѣне ееп еѣфране ехѣ отѣнтрѣмаѡ ·
 ренкооте ѣ ехѣ ренмаѡ ѣ сѡ еп ренѣнотѡоие ·
 аѣѡ ренкооте ехѣ отсаѣ еп оте | оот ѣте
 пносеос · тпарѡенос ѣ ѣтос маарес еѣфране
 ехѣ пхоеис · аѣѡ маарес шне ѣса птаѣѡ пе
 е ѡл рѣ тоотѣ есѡ ѡеос же ере па тѣаеѣо
 ратнн · еп лаат ене ѡѡѣ ѣ еѣснш ѣ ѡе
 ѣ теѣѣтѣхн ет енр ѡ паѡс ·

Fol. 3 b col. 2

Еѣѣе паѣ пет ешѣ пе е тре пѣт проотш
 ра теѣѣтѣхн · ѣ отоеш ние аѣѡ е тре пхоос
 ѣ ѡе ѡ ппет отааб | ѣатеѣа же пхоеис ꙗ потѡе
 е пасѣ · же нас рѣ птре пнѣеѣѣос ѡеѡреѣ
 ѡ пса ѣ теѣѣтѣхн еѣеѣхоос же паноѣ тнре
 таѣѣеѣе аѣѡ еп лаат ѣ ѣѣнн ѣ рнте ·

Fol. 4 a col. 1

рпе

Алла кан ершан каторѡот ѣ таретѣ ꙗ ртѣ е
¹ тѣ ѣсе ѣрнѣ ехѣ потсаѣ · еп поте ѣте пнотте
 кте пѣѣрѡ са ѡл ѡ | ѡѡ еѣѣе тѣнтѣхасѣ рнт ·
 от тар пете р аѣааѣ ката пѣѣшѣ ѣ пе
 пта пет ѡмаѣ рѣпѡеѣне е роот рарѡ · аѣѡѣ-
 ѣѣѣѣѣ еѣѣннѣе аѣ ꙗ пѣѣснѣѣ ет отааб п асѡт
 рарѡ ·

¹ The τ is written over σ erased.

Шаре тѣтнѡѡа цар сев пет наотарѣ ꙗꙋс
е граї е реннос ꙗ ꙗꙋсѣ. акфореї ꙗ отрѣсѡ
еспѣ | еїѡот ѣртин е рок е тѣ рѣоос е граї
рѣ мѣ нѣ мѣпоте нѣ тѡлѣ. екшан ката-
фронеї цар ѣ пшорꙗ ꙗ тѡлѣ мѣ пмѣр снаѣ мѣ
пмѣр шомѣт ѡомон рѡс еѣ трѡїте тѡлѣ тирѣ.
мѣ кѣнаѣт е рѣоос е граї рѣ мѣ нѣ еѣхѣрѣ.

[illegible]

Αὐτὼ καὶ κατὰ ῥῶσιν ἐρε παππελος μοῦτε
 ε ροκ ε βολ ρῖ τπῆ π θε π αβρααμ· καὶ παρ
 παππελος σεμῆ π πετ με αἰ πετχοετς αἰμιν
 αἰμοστ· πε | χαϋ κα χι π οψαλλμος πтетπ †
 π οττμεпанон· οψαλλτηριон еѣпотѡ μπ
 οткѣара· οτᾶ πε шавхитѣ сеапетеѣ αἰμον
 π шолет·

Και τὰρ ἐν στήριστα ἐβόλ ῥῆ ὡμῶντ ἦ ὅε ἐτ
 ἐρε παπστόλος ᾧ ἡμῶς ἔεφεδρεδε πετ ἡ πῆδ
 ἐφοροῖ ἡπ τειψοῦχῆ ἡπ πετῆ | σωμα · πεψαλ-
 τήριον ἡεν πε πεπῆδ · τήωδρα ἔε τε τεψοῦχῆ ·
 πτῆπῆανον ἔε οὔσαῶρ ἐμμοοῦτ πετ ῥῶωφ ·
 μοτοῦτ ὅε π τῶαρῶ · τῶρε κῆσῶμῶε εἰμοῦ
 ἐ πῶοις ῥῆ οὔτῶπῆανον ἡπ οὔχορος ·

Каѣ цар ꙗкоу пхоис а҃меотъ ꙗ царꙋ
за рокъ ѿшлѣ мнѡсѣ нѣхоос пакъ же отъ пе
рхнтъ ѿ па спочъ. | отъ се петъ ꙗнашототеючъ
ѿ пе нтацшеп неї рече тхротъ за рокъ.

Шопе и отъшии ꙗ речѣ карпос тарѣ песелот
ѡ пхоис шопе ги жок. ꙗ карпос ката
теболо. ешѣ ѡи шоло ѡион еѣ шѣ ете пте-

Λιον не кан ꙗ сѣ ететпаше те· ешхе паї
 зорѣ нарван кан ꙗ маав ете потω ꙗ ꙗшо |
 мнѣ не· монон арїре ката тенѡм· же Fol. 6 b col. 2
 некшопе ахї карпос ꙗсекоорек ꙗсенохї
 е пкωзѣ·

Ешхе кпашопе ан ꙗ отскетос ꙗ потѣ зї
 заѣ· мпр шопе он ꙗ же зї хорѡс зї роотѣ·
 ете паї не ѡтлн мпкωзѣ· мпр р негннѣ
 ет ере пнотѣ мос | те ммоот же неѡде Fol. 7 a col. 1
 ратот е ров м незоот м нгаї ꙗ ѡе н
 ѡтгїкωн·

Нѣ археї лонпн е зомолоѡеї м моот зм
 пмѣ ет ммат хωрїс мнѣре· хωрїс катнѡрос
 хωрїс апоѡїзїс· зм п тре кѡѡреї ꙗ не
 нтакаат тїрот· мн не нтанхоот зн ѡтмнѣт
 ат ꙗзтнѣ ет | зωкѡѡреї мпе мтѡ е ѡл ꙗ Fol. 7 a col. 2
 некѡл· рмѣ за ѡн м пкерос же некѡтм зм
 пмѣ ет ммат же пкаїрос ан пе паї м ме-
 таної· мн метаноїа сар шоп м пеї мѣ·

Зосон ѡтїтан пкаїрос марї р зѡѣ· ершан
 пкаїрос ѡк ꙗ тоотї· мн ѡе е тре нгѣ е не
 керос· ет | ѡе паї се пмагарїос патлос Fol. 7 b col. 1
 ꙗ сѡ ꙗн ешхω ммос же ен зосон ѡтїтан
 ммат м пеѡтѡеїш марї еїре м пет напѡтѣ·
 аѡ он же еїс пеѡтѡеїш тенѡт ет шнї·

Марї рмѣ ехї негннѣ ент анѡат канѡс·
 маре негрмѣїѡте шѡтѡ ехї непѡтѡсе·
 марї зїѡте е зѡтн зн пенмѣсѣ знт· же кас
 енар ѡл е рмѣ мн пѡагзѡ ꙗ ꙗ ѡвге зм |
 пмѣ ет ꙗнаѡн е рѡѣ·

Марї рмѣ он ꙗ ѡе ꙗ ѡтеїа· же кас етпа-
 магарїзе ммон· ꙗтаѣрмѣ ан ꙗ теї зе ммате
 гаплѡс· алла аѣженм пѣѡлѡс зн пѣѣ-
 мѣїѡте· еѣ ꙗ ѡшн ꙗ роїс· ѡтѡшн ꙗ ѡѡт

пѡт е пѣшѡшт ѓнтѣ ап · пѣпарѣ ѓп теѣмните
пѣкѡ ꙗ теѣтѡ ꙗ ꙗ апѣстос ·

Fol. 10 b col. 1 Сѡже пет ꙗ ѡ ѡѡос же па ꙗоеѣ паѡсѣ
сепараѣ ѓ | теѣмните еѣ е пете пѣшѡшт
е ѡл ѓнтѣ ап е пѣрѣ еѣна р ѡт наѣ · пет
еѡше ѡтн е рѡн пе ѡ па мѣрате етретре е рѡн
енѣтѡт ꙗ паѡ мѣ е пѣсѣр ꙗ ѓплѡт ꙗ ете
ѡтѡ ꙗ ѡтѡт пе · ꙗ ꙗ ѡе пар е тре пѣтѡн ꙗ не
сѡп ꙗтѣнаторѡт ꙗ п ент ап ꙗедеѣ е рѡѣ ·

Fol. 10 b col. 2 Пар ꙗѡпе ѡтн енѣтѡт ꙗ паѡ мѣ | же кас
енаѡос ѓп ѡпаррнѣ ꙗ пѡтте па ѓнт
ѣтѡт па ѓнт ѣтѡт: тѣѡѡ ꙗ ѡтноꙗ ꙗ
полѣѡос ѓ ꙗ пеѣ ѡѡс ·

Fol. 11 a col. 1 Ан рѣѣрѡѡе ете ꙗ ѡѡѡн пе аѡѡѡт
ꙗ теѣпте · ѡтѡ ꙗен еѣнеѣ соѡте е неѣѡѡе
ꙗ кас енаѡтѡ е ѓенѡта | ѡѡѡа ѓп ѡѡѡс ·
сѣн

Ре ѡтѡ е неѣѡѡ е тре пѡшѡт наѡс · ꙗѡ
пете ꙗ еѡше · не ѡтѡ еѣнѡтже е неѡѡс е тре
пѡѡс ꙗ пѣсон · аѡ не ѡтѡ еѣнѡтже е неѡѡѡт
еѣрѡѡѡе ѡѡѡн ѓп ѡѡѡтѡѡе ѓѡ ·

Fol. 11 a col. 2 Ре ѡтѡ ꙗе е неѡѡѡ еѣѡн ѡѡѡн еѡѡтѣрѣ-
тѡр ꙗ · ꙗ ꙗ ѡѡѡѡѡт ꙗ ѡѡ · не ѡтѡ ѡн
еѣнѡ е неѡтѡрѡте е тре ѡѡѡѡе еѡѡѡ ·

Fol. 11 b col. 1 Еѡѡе наѣ тѣрѡт ере пѡѡѡѡѡс паѡѡс ѡрѡ
ѡѡѡн · аѣѡѡ ꙗе ꙗ пѣт ꙗ тѡѡѡѡѡ ꙗ
пѡтте · ꙗ тѡѡѡѡѡѡ ꙗ пѣпѡ · наѣ
етѡѡѡѡѡѡ ꙗ ѓнтѡт е еѡ ꙗ со | те мѣ ꙗте
пѡѡѡѡс еѣ ѡѡ ·

Fol. 11 b col. 2 Пар ꙗѡте ꙗѡ те сѣ ꙗ ꙗ пѡѡѡѡѡс ет
ꙗ ѡ ѡѡос же аѡѡѡѡ пѡѡе же ѡт пет
паѡѡѡ · ꙗ ѡт пет ере пѡѡѡс ꙗте пѡѡѡ
ꙗ тѡѡѡ · ꙗѡ тре неѣре ꙗ пѡѡ ꙗ тѡѡѡѡѡ-
ѡѡн · аѡ пѡ мѣре пѡѡ · пѡ ѣтѡт е ѡѡѡ
ꙗѡ пѡѡѡс пѡѡѡте · ѡѡ ѡтн | мѡр ꙗ пѡѡѡ

мен ꙗ на парот епѡлѡу де ꙗаон е на он ·
 маарѣ сапѡтѡ ꙗ рѡ пхоис ꙗтѣ трѡфѡ рѣ
 нецѡахе · ꙗепр тре пхеп е наге е ѡл ꙗ теї рѣ
 раплѡс а пхѣнѣн · аλλα рѡс етѣтан ꙗ пен-
 хоеис · маарѣ р рѡраал нац рѣ отѣнтѣе ·
 апат е тец | нос ꙗ ꙗптѣаирѡе е рѡтн
 е роѣ · ренсоѣ ꙗеп еѡпаракале ꙗаон ·
 ренсоѣ де он еѡаплѣн нан ꙗ ꙗ коласис ·

Fol. 12 a col.
 сѣ

Ренсоѣ де он еѡѡсѡ нан е тѣнтѣтѣнт ·
 еѡернт ꙗ отѡеке ꙗ нет насѡтѣ ꙗсѡу · етѡе
 паї еанѣотр ꙗ ꙗ ꙗпе ꙗ пенрнт рѣ отѣе
 маарѣ р рѡ | раал ꙗ пхоис ꙗ аѡѡс пенсѡтир ·

Fol. 12 a col.

Марѣ р ꙗеете ꙗ не ꙗтаѡуопѡт етѡнтѣ
 тирос · аѡхѡу рѡс рѡе етѡнтѣ · аѡса-
 нѡтѡу рѡс рѡе аѡр ѡтї рѣ ѡтлѣнѣа · аѡѡ
 ѡаптисѣа етѡнтѣ · аѡрѣ · аѡѡѡтѣ аѡѡѡ
 етѡнтѣ · аѡлѡтѣї аѡепѡѡтѣе | роу · аѡѡс-
 тѣѡт ꙗѡу аѡсѡу · е рѡе аѡпараѡѡѡт
 ꙗѡу е ꙗѡт рѡ роу ·

Fol. 12 b col.

Марѣ ꙗеете се е ѡл ꙗ наѡ ꙗе е ꙗе ꙗтаѡ-
 рѡѡѡе е ꙗї тирос рѡ ꙗепѡѡе · ꙗеп аѡтѣ
 ꙗѡ ꙗѡѡу е ꙗѡ ꙗ ꙗсѡу · аλλα етѡнаѡѡ-
 ꙗѡе отѡе ꙗѡѡе ете ꙗї ꙗе сеаѡтѣї ꙗаон
 аѡ теѡт е тре ꙗ ꙗ ꙗепс | ѡу рѡ ꙗѡ ·
 аλλα еѡѡѡ ꙗѡ отѣнт аѡ ꙗѡе е ѡл рѣ
 тѡѡт · аѡ ꙗеете он ꙗ ꙗ тѡлѡ ꙗ ꙗсѡтир
 ꙗе аѡтѡѡе нет ѡѡѡе · аѡѡѡѡе е ѡл ꙗ ꙗ
 ѡѡѡѡѡѡ аѡтре ꙗ ѡал е ѡѡѡѡе ·

Fol. 12 b col.

ꙗ ѡлѡ аѡтрѡѡѡ е ѡл · ꙗ ꙗ ꙗѡѡе тирос
 ꙗї ет еѡ ѡѡ ꙗѡ аѡ е рѡї е тре ꙗѡ | ѡѡ
 ѡѡ ѡѡ · ꙗѡѡ де ꙗ ꙗї тирос аѡѡѡѡѡе ꙗѡ
 ꙗ теѡѡ ꙗ ѡѡ е рѡї е тѡѡ · ꙗе ꙗѡ аѡѡ
 рѡѡѡ еѡѡѡѡѡ ꙗѡу рѡѡ ꙗѡѡ ꙗѡѡ ꙗ
 ꙗѡѡѡ ꙗѡ ꙗ ꙗѡѡѡѡѡѡ рѣ ꙗ ꙗ ꙗѡѡ ·

Fol. 13 a col.
 сѡѡ

Fol. 15 b col. 2 е зраї е жѡѣ зї | тї̄ тетїноїа · єїе нїе ара
пет нар̄ аѡнт̄ н̄ теї̄ зї̄ тїр̄с̄ · зѡсте е тї̄
тре цїрїе ехї̄ теѣтхн̄ мї̄н̄ мї̄ѡѣ · еасїѡт̄
зї̄тї̄ пноѣ · етѣе паї̄ шї̄е ан̄ е рїе ехї̄
откѡн̄с̄ алла ехї̄ пїѡт̄ н̄ текѣтхн̄ ·

Fol. 16 a col. 1 а҃ѡ пекрїтн̄с̄ а҃е ратї̄ зї̄рї̄ прѡ · а тет̄ | шї̄
скн̄ прокопте а перѡот̄ зѡн̄ е зѡтн̄ · маре лаат̄
сѡ еѣпнотї̄ ершан̄ тетшн̄ ѡтеї̄не нї̄ш̄а̄ н̄сї̄
прн̄ ·

Марї̄ тѡотн̄ с̄е е ѡл̄ за ргїнї̄ н̄ н̄ расѡт̄ ·
марї̄ єїре н̄ зенкарпос̄ етї̄ш̄а̄ н̄ тї̄етаноїа ·
н̄ѡе ет̄ сн̄з̄ тї̄етаноїа еспн̄з̄ ан̄ ш̄аа̄ ѡтхронѡс̄ ·
Fol. 16 a col. 2 а҃ѡ зра̄ зї̄ м̄ мартерѡс̄ а҃ѡ | м̄ пеклѡм̄ н̄
ѡткѡтї̄ напн̄те · кан̄ еа̄ н̄ р̄ зенпоѣ етхн̄
е зѡтн̄ е пїѡт̄ · м̄пр̄ тре н̄ї̄а̄ тоотн̄ н̄сѡн̄ ·
ѡтн̄тан̄ сар̄ м̄м̄ат̄ н̄ зенпазр̄е̄ н̄ ѡтх̄аї̄ ете̄
н̄ р̄м̄еїѡѡте̄ не ·

Кан̄ сар̄ па̄ теѣтсїс̄ н̄ н̄ рѡм̄е̄ пе зѡѡле̄ зї̄
ѡтзѡн̄ · ѡтзѡн̄ а̄е̄ н̄те̄ псатанас̄ пе м̄ѡтн̄ е ѡл̄
Fol. 16 b col. 1 зї̄ прѡѡле̄ т̄сїн̄з̄е̄ сар̄ | ан̄ те̄ ѡѡт̄ алла̄ н̄
тї̄ тѡотн̄ пе е ѡл̄ зї̄ пр̄е̄ пе ппѡѡт̄ м̄н̄
пт̄анѡ ·

Етѣе паї̄ а̄ пепхѡеїс̄ ѡш̄ е ѡл̄ е рон̄ зї̄тї̄
пепрофн̄тн̄с̄ же̄ м̄н̄ м̄н̄ сѡнте̄ зї̄ кан̄аа̄ · н̄
м̄н̄ с̄аеїн̄ (sic) зї̄ п̄м̄а̄ ет̄ м̄м̄ат̄ · етѣе ѡт̄ м̄п̄
ѣї̄ е зраї̄ н̄сї̄ пт̄алсѡ̄ н̄ т̄ш̄еере̄ м̄ па̄ лаѡс̄ ·
еї̄т̄а̄ ершан̄ ѡтм̄елѡс̄ м̄ен̄ ш̄ѡне̄ зї̄ пепсѡм̄а̄ ·
Fol. 16 b col. 2 ш̄ан̄ | ш̄ї̄не̄ пс̄а̄ зенс̄аеїн̄ · н̄тн̄ р̄ спѡз̄н̄ м̄м̄
ш̄ан̄ т̄н̄ѡер̄ап̄ете̄ м̄ п̄м̄елѡс̄ ет̄ ш̄ѡне̄ ет̄ зї̄
пепсѡм̄а̄ ·

Текѣтхн̄ а̄е̄ зѡѡс̄ ш̄ѡне̄ т̄н̄ам̄ел̄еї̄ е̄ рѡс̄ ·
а҃ѡ т̄н̄цї̄ роотш̄ ан̄ за̄ п̄есѡтх̄аї̄ е̄ п̄тїр̄ѣ̄ ·
марї̄ р̄ зѡте̄ зн̄тї̄ м̄ пет̄ ет̄н̄ш̄ѡм̄ м̄ѡѣ̄ е̄

такѡ ꙗ тенѣхн **мѣ** пенсѡ | **ма** граві **зѣ** тре- Fol. 17 a col. 1
реннѡ. **мнени** тѣпѡт е ратѣ **мѣ** ꙗпелатос срѡ

и **мѣ** мѣтѣанарѣнѣ **мѣ** пнотте **за** ѡн **мѣ** пнаирос
и ꙗ **васанос**. ꙗтѣхоос **зѡ**ни **мѣ** ꙗ пет ѡтааб
хатеиз **же** ꙗнажониеѣ е **во**л ꙗ **зѣ**нтѣ. **а**тѡ
ѣпаотѣаш ꙗ **зѡ**те е ѡтѣхн.

Ча^е ратѣ ꙗси пѣѡс ет **на**пѡтѣ еѣ | ѡтѡш е Fol. 17 a col. 2
тѡрѣ ꙗ **пенѣ**хн е **во**л **зѣ** тѣапрѡ **мѣ** пѣѡтѣ
за ѡн **мѣ**пат **ѣ**мѣн **мѣ**мѡот. **ѣ**жѣшнѣ е **во**л е
роп **зѡ**ни **же** па шнре **а**крѣѡе **мѣ**пр ѡтѡ
е тоотѣ.

Атѡ **же** **мѣ** пе шѣзѣ **мѣ**ѣтѡтн. ꙗ пе
шѣжнѡтѣ е **во**л **мѣ**ѣжнѡтѣ **ѡ**е е **зѡ**тн. **а**тѡ **же**
кте тнѡтѣ шѣа роѣ | ꙗ шнре ент **а**тѡте е **во**л. Fol. 17 b col. 1
атѡ **а**пѡк **ѣ**патаѣѡе **не**тѣѡтѡшѣ. сѣ

Чѣ **ѡ**л **а**н ꙗ^е ꙗ пе **п**тѣжѡос **же** ꙗтѣѣ **а**н
е **к**рне **мѣ** **п**носѡос. **а**лѣа **же** **к**ас **е**ре **п**нос-
ѡос ѡтѣѣ е **во**л **зѣ** тоот. **м**о[н]он **м**арѣ
метѡнѣ. **ѣ**ѡѡш **п**ѡот **ѡ**ар **а**н **п**ѣжѣ **мѣ**
преѣрѣѡе. ꙗ ѡе е **т**ре **п**реѣрѣѡе **к**ѡѣ | е **во**л Fol. 17 b col. 2
птеѣзѣн е ѡѡот **нѣ**ѡнѣ. **мѣ** **л**аѣт **зѣ** **не**тѣѣ
и ꙗ **ѡ**мѣ. **к**ан **е**ѣроѡѣ **зѣ** ѡтѣѣе е **з**раві **е**жѣ
тесѣѣе ет **ѣ**мѣ **мѣ**ѡос **ѣ**нашѣерѣтѣ **а**н ꙗ **тѣ**
зѣ **т**ирѣ.

ꙗ ѡе ет **е**ре **п**нотте **мѣ** ꙗ **тѣ**ѣхн ет **п**мѣт-
апѡи **а**тѡ **т**е **п**тѣспѡрнѣѣ ꙗ **з**ав ꙗ **ѡ**п. **а**ѣ-
прѡѣѣѣ **мѣ**ѡос **е**ѣжѡ **мѣ**ѡос **же** **а**тѡ **а**ѣжѡос Fol. 18 a col. 1
нас **мѣ**нѣа **т**ре **с** **п**ѡрнѣѣ **зѣ** **п**ѣѣ **т**ирѡт. **же** сѣа
ктѡ е роѣ.

От **ѣ**мне **ѡ**ар **т**е **т**мѣтѣѣѣѣѣ **мѣ** **п**нотте.
мѣ **е**ѣжнѡтѣ е **во**л **е**не^з **мѣ** **п**ет **п**ѣѣ **мѣ** **п**ѣ
пѡѡѡѣ е **зѡ**тн е **рѡ**ѣ **зѣ** ѡтѣѣѣѣѣ **к**ан **е**ѣ-
ѣѣе е **з**раві е **п**шн | и **мѣ** **п**ѣѡѡот. **а**лѣа **ш**ѣѣ- Fol. 18 a col. 2
ѡѡѡтѣ ꙗтѣѣѣѣ е **во**л **рѡ**ѣ **е**ѣжѡ **мѣ**ѡос **же**

наѣи ан пе га наї тиротъ ѱаї тѣмате ѿ
тѣпѣтерѡ ет ѿмѣатъ.

Fol. 21 a col. 1

сѣз

Ѳпръ жоос же аѱурѣ | ѱопѣ зѣ на поѣе ѿ
ѱѱом ѿмої ектої е ппѡтте ѿ нап еѱже а
паѣаѱѡлѡс ѱрѣ татѡн е пѣснт мѣрѣ тѡѡтѣ зѣ
ѡѡѣпѣ.

Fol. 21 a col. 2

Пѣнѱѡеїс ѱар ѡтѣаї рѡмѣе пе ѱпапѡт е ѱѡл
зї ратї пѣѱѡпѣ е роѱ ѿ ѡе ѿ пе нт аѱаас
ѿ пѱнре ѱнѣ ент аѱтанѡ ѿ пѣерѡс ѿ теѱ |
ѡтѣа ѿ мѣрѣ р пѣеете же мѣпѣса тре соѡѡѡн
рѡѡ пѣѱи пѣра ѿ пѣрѣнтѣ тирѡт ет зѣїѡѡт
їте пѣїѡс ѿ пѣжаѱ же ѡт пет ѱѡтеїт ѿ пет
ѱѡтеїт ѿ пет ѱѡѡ ѿ знтѡт тирѡтъ.

Fol. 21 b col. 1

Еѱже ѱаре ѿ архѡн р спѡан нѣ е тре
ѱѣ ѡѡт наѱ ѿї пет зѡѡс зѣ пѣѡѡтрон ѿ Каї
пѣр пѣзѡѡѡ | ѿ пет зѣ пѣа ет ѿмѣат зѣнрѡмѣе
не ѿ знтѣ не етѡѱѣ зї зѣѣгаѡ зї ѱѣѡѡѡ.
ѣїе епѣѱѡд зѡѡн ѿ спѡѡѡѡѡѡѡ ѿ ѡтнр е трет ет
ѣнѣїѡ ѿмѡн зѣ пѣѡѡтрон ет ѿмѣат ѿ пѣа
етѡтѡѡѡѡѡ ѿ знтѣ ѿї наѱѣѡлѡс ѿ пѣрѱаѱ
ѣѡлѡс ѿ пет ѡѡаѱ тирѡтъ.

Fol. 21 b col. 2

Ѳпръ тре ѿ пѡрпѡс ѿ ѿ ѿ тѣѡннѣс р ѱѡ | рѣ
е роѡ зѣ тѣпѣтерѡ ѡт н гаѡ ѿ паѡре аѱѡ ѡт
н ѡнѡнѣа кн нап е зѣаї зѣ текраѱѣ ет ѡѡаѱ
етѱѡѡе е пѣтернтъ.

Fol. 22 a col. 1

сѣн

Ѧѱаѱ аѱѣѣнаѡ ѿ знт ѣѱѣ ппѡѡе ент аѱаѡѱ
аѱр ѡл е торѣн ѿ ппѡтте ѿ зїтѣ пѣї паѡре ѿ
паѡѡтѱѡѡѡѡѡѡѡѡѡ зїтѣ тѣпѣтѣа ѿ рѣ н |
пѣтѣ аѱр ѡл зїтѣ пѣї паѡре ѿ тннѣтѣа ѿ
тпѡрнн асѡетѣ пѡтте е роѡ етѣе пѣсрѣїѡѡѡ
ѡѡе.

Пѣнѣтнѣс аѱѱѡпѣ ѿ пѡлїтнѣс ѿ пѣпаѡѡѡѡѡѡѡѡѡ
зїтѣ тннѣтѣс ѿ еанѱїсѣ ѿ пѣї мѣплаѱтрон ѿ пѣї
паѡреѡ.

пеншлнл· мп̄ пенм̄пт̄ рнт̄ шнм̄· ꙗ̄ же енаге
 ратї̄ рїон̄ м̄мон̄ енсм̄п̄ от̄· ꙗ̄ енм̄еете е во̄л
 е от̄· енѣ̄ нац̄ ан̄ ꙗ̄ от̄м̄м̄ ꙗ̄ теї̄ м̄не ꙗ̄ ѳе
 ет̄ ере̄ ꙗ̄регал̄ ꙗ̄ м̄мос̄ ꙗ̄ пет̄хисооте̄· | от̄ае̄
 ꙗ̄ ѳе̄ ет̄ ере̄ м̄ матої̄ ꙗ̄ м̄мос̄ ꙗ̄ пет̄архон̄·
 от̄ае̄ ꙗ̄ ѳе̄ ет̄ ере̄ пеншвеер̄ ꙗ̄ м̄мос̄ ꙗ̄ пет̄-
 швеер̄·

Еп̄шаже̄ тар̄ м̄п̄ пеншвеер̄ ша̄кге̄ е̄ рос̄ ен-
 просе̄хе̄ е̄ роот̄ р̄п̄ от̄нр̄ ꙗ̄ р̄тнц̄· еншлнл̄ р̄ωωц̄
 е̄ п̄нот̄те̄ р̄а̄ пен̄ноѳе̄ ша̄нр̄ паї̄ р̄п̄ от̄м̄пт̄а-
 м̄елнс̄· а̄т̄ω̄ ша̄кге̄ м̄еп̄ | е̄ рос̄· ере̄ пен̄пат̄
 нол̄х̄ е̄ песн̄т̄· ере̄ пен̄рн̄т̄ р̄ωωц̄ ф̄ан̄та̄зе̄ сеаї̄
 е̄ пер̄в̄н̄те̄ м̄ п̄косм̄ос̄· е̄ц̄ша̄н̄х̄нот̄н̄ е̄ паї̄ м̄-
 мате̄ е̄на̄ш̄т̄м̄с̄ом̄ на̄ге̄ р̄атї̄ т̄он̄·

Е̄на̄ р̄ от̄ а̄е̄ он̄ е̄ц̄ша̄неї̄не̄ е̄ т̄ен̄н̄те̄ ꙗ̄ ꙗ̄ к̄атн̄-
 тор̄а̄ е̄т̄ ꙗ̄т̄ω̄ м̄моот̄ ꙗ̄са̄ пен̄ер̄н̄т̄ м̄п̄ ꙗ̄ к̄ω̄р̄
 м̄п̄ м̄ м̄осте̄· е̄нар̄ от̄ а̄е̄ е̄ц̄ша̄не̄зе̄ | та̄зе̄
 м̄мон̄ е̄т̄ѳе̄ ꙗ̄с̄ӣ ꙗ̄ ѳ̄ω̄ш̄т̄ на̄к̄ωс̄· а̄т̄ω̄ п̄т̄х̄нот̄н̄
 е̄т̄ѳе̄ пен̄ е̄п̄н̄от̄м̄а̄ е̄ѳоот̄· е̄ц̄ша̄на̄пет̄еї̄ м̄мон̄
 м̄ п̄л̄от̄ос̄ ꙗ̄т̄ м̄п̄т̄ре̄ц̄ш̄ωс̄· а̄ра̄ т̄ї̄па̄ш̄т̄м̄с̄ом̄
 ꙗ̄ от̄ωн̄ ꙗ̄ р̄ωн̄·

Е̄ц̄ша̄н̄кр̄не̄ а̄е̄ он̄ м̄мон̄ е̄т̄ѳе̄ т̄ен̄м̄пт̄еаї̄
 е̄оот̄ ꙗ̄р̄ωм̄е̄ ен̄т̄ а̄н̄мо̄х̄т̄от̄ | м̄п̄ пеншлнл̄ м̄п̄
 пен̄н̄н̄ст̄а̄· м̄п̄ пен̄м̄пт̄н̄а̄·

А̄ра̄ т̄ї̄па̄ш̄т̄м̄с̄ом̄ р̄ол̄ωс̄ е̄ ѳ̄ω̄ш̄т̄ е̄ р̄раї̄ е̄
 т̄не̄· е̄ц̄ша̄не̄з̄ета̄зе̄ м̄мон̄ е̄т̄ѳе̄ пен̄к̄ро̄ц̄ е̄т̄
 ꙗ̄та̄м̄еї̄о̄ м̄моот̄ е̄ р̄от̄н̄ е̄ пен̄ер̄н̄т̄ ере̄ пен̄сон̄
 м̄еп̄ р̄ат̄н̄ӣ ша̄н̄ша̄же̄ п̄т̄еа̄ц̄ р̄ωс̄ ш̄в̄нр̄· е̄ц̄-
 ша̄нр̄ пен̄ | во̄л̄ а̄е̄ ша̄н̄к̄ат̄н̄к̄ореї̄ м̄мо̄ц̄ ꙗ̄ ѳе̄
 ꙗ̄ от̄ха̄же̄· е̄ц̄ша̄н̄ц̄ї̄ωн̄ а̄е̄ п̄т̄еа̄н̄ е̄т̄ѳе̄ пен̄а̄па̄ш̄
 ꙗ̄ н̄от̄х̄· м̄п̄ пен̄ѳол̄ м̄п̄ пен̄ѳωн̄т̄ е̄ п̄х̄н̄х̄н̄ е̄
 р̄от̄н̄ пен̄ер̄н̄т̄· м̄п̄ пен̄м̄пт̄ре̄ц̄ѳ̄ѳ̄он̄еї̄·

Ш̄п̄ ѳе̄ е̄те̄ ша̄н̄л̄т̄пеї̄ ен̄ша̄нна̄т̄ е̄от̄а̄ р̄п̄ пен̄-
 швеер̄ е̄ц̄ет̄а̄он̄м̄н̄· ꙗ̄ е̄т̄ѣ̄ е̄оот̄ на̄ц̄ | ꙗ̄ р̄от̄о̄

Fol. 34 a col. 2
 ρι μοτ· ере затеиз се θεωρεϊ π̄ παϊ· απ̄ не |
 τῶ η ροτῶ е παϊ ете ап̄ ап̄тρεφzila не· ап̄
 а ап̄тх̄ира· ап̄ ап̄ моτ π̄ шараде· ап̄ π̄ ι-
 ωρια· ап̄ пкесе е петирѣ π̄ ὀλιψис· ет
 πολιτετε ρ̄ап̄ пеї bios·

Fol. 34 b col. 1
 Е асепнот̄аеї е р̄ бол е паї тирот· пезаѣ
 же еїннот̄ тнат та отωп̄ρ е бол ап̄ прῶ ап̄ па
 нотте | ефотωш е пωне е бол ρ̄ап̄ пеї аа п̄ф̄ωн
 е п̄а̄ етот π̄ ρнтѣ π̄σι φ̄р̄н̄н̄ ап̄ праше ап̄
 тагап̄ ап̄ т̄еп̄т̄ла̄еп̄рос· ап̄ т̄еп̄т̄ ат̄ роотш
 ап̄ пкесе е петирѣ η ага̄о̄н̄ паї е ап̄ лаат
 π̄ шаже наш парзиста ап̄моот·

Fol. 34 b col. 2
 Ет̄ве паї π̄ток ρωωн ρωс еκρελ̄п̄ize е апо-
 лете | π̄ от̄тр̄т̄ф̄н̄ π̄ теї ап̄не ап̄р̄ катафронеї·

Алла маре тенла̄а̄еп̄ас шωпе ес̄жерῶ ап̄
 а̄н̄н̄не· н̄т̄ шωпе еκ̄с̄т̄ω̄т̄ е апа̄нта е п̄па-
 т̄ш̄е̄ле̄ет̄·

Fol. 35 a col. 1
 Хе нас еκ̄с̄ω̄т̄ап̄ ρωωн же б̄ωн е ρот̄η е
 праше ап̄ пет̄н̄ жо̄е̄с· ш̄ш̄е е ρон е тре про̄е̄с·
 ат̄ω π̄т̄н̄ | ш̄л̄н̄л̄ π̄ от̄о̄е̄ш̄ п̄а̄· еш̄же ап̄п̄са
 тре п̄нотте тар жо̄ос ап̄ п̄а̄ӣа̄б̄ол̄ос же ап̄р̄
 ж̄ωз е па ρ̄а̄ρ̄ал̄ їω̄б̄· а̄ѣ̄ω̄ е̄κ̄ре̄л̄п̄ize е тат̄о̄ѣ
 е п̄с̄нт̄· посо а̄а̄л̄лон̄ а̄но̄н̄ п̄ет̄ ш̄о̄оп̄ ρ̄а
 тоот̄ѣ ф̄на̄а̄т̄ω̄п̄ize п̄а̄а̄п̄· Ап̄ е̄т̄ат̄он̄ е п̄с̄нт̄·

Fol. 35 a col. 2
 т̄п̄р̄ х̄риа π̄ от̄от̄ш̄н̄ π̄ | ро̄е̄с̄ е̄с̄а̄н̄н̄ е бол е
 п̄г̄ар̄е̄з̄ π̄ п̄ен̄ψ̄т̄х̄н̄· к̄а̄ι тар п̄а̄т̄о̄ι ш̄а̄ѣ̄р̄
 от̄ш̄н̄ π̄ ро̄е̄с̄ π̄ ρ̄а̄ρ̄ π̄ со̄п̄ ρ̄н̄ ρ̄ен̄ρ̄ӣн̄ ап̄ мо̄ше·
 ат̄ω пот̄ω̄зе а̄ е̄ѣ̄п̄к̄от̄н̄· ал̄ла ш̄а̄ѣ̄ш̄ω̄пе е̄ѣ̄
 η от̄ш̄н̄ π̄ ро̄е̄с̄ π̄ тет̄ш̄н̄ т̄н̄р̄с̄ ш̄а̄н̄т̄ѣ̄ш̄ω̄пе η
 от̄а̄н̄н̄ш̄е̄ π̄т̄б̄т̄·

Fol. 35 b col. 1
 Пот̄о̄е̄ї ρ̄о̄а̄о̄ῑω̄с̄ ш̄а̄ѣ̄р̄ от̄ш̄н̄ π̄ ро̄е̄с̄ | же не
 лаат̄ та̄не̄ п̄е̄ѣ̄а̄ η е̄л̄о̄о̄ле̄· ρ̄ωс̄ ат̄т̄ωс̄ п̄ш̄ωс̄
 ш̄а̄ѣ̄р̄ от̄ш̄н̄ π̄ ро̄е̄с̄ е̄ѣ̄ρ̄а̄ре̄з̄ е̄ п̄е̄ѣ̄о̄о̄зе η е̄с̄о̄от̄·
 π̄ ъе̄ ап̄ π̄ п̄а̄т̄р̄ӣа̄р̄х̄н̄с̄ ї̄а̄κ̄ω̄б̄ е̄ѣ̄ж̄ω̄ ап̄мо̄с̄ же

екеїроуѣ рѣ ꙗкоуаа ѿ пероотъ . мѣ ꙗкоу
н тетшн . атоу рѣинѣ аѣсауѣ (sic) е ѡл н на
ѡл .

Аш те тлоисе н неї отшн н роис н теї мие .
же нас пѣау ене | отѣрион таке отесоот н Fol. 35 b col. 2
отѡт . ешже ѣѣ роотш н теї рн тирѣ рѣ
отесоот н аλλοκον еїе епѣшѣ н ѣироотш н
отир рѣ тенѣтхн н лотинѣ . таї ет таїнѣ н
роте ен нѣ мие .

Таї ет отнатарос е ратѣ ет ѡнѣа еѣра
роте е трес аполотѣзе рѣ не нт асаат тн | ротъ . Fol. 36 a col. 1
етѣ паї мѣрн отѡр е ѡл рѣ жон н тетнѡ н
нен поѣе рѣ ѡн ѿ пѣа н ѣрап . ѣѣ

Και ταρ мѣ ѡе е тре мѣетаної рѣ пѣа ет
мѣаѣ . етѣ паї рѡ атѣш тенѣнеї е ѡл рѣ
сѡѣа есрнн е рон . же нас енѡпе ен рѣ роте
н отѡеш мие . ешже пѣнас | тирѣон ѿ пѣа Fol. 36 a col. 2
ротан етѡансѡтѣ е пероот ѿ пѣтрѣ . еѣшш
е ѡл нѣт нѣт отнш екрне мѣоот шѣтшторѣ
нѣсѡѣ рѣтн ѡте .

Πосо маллон нѣт отнш е тре ѡтароот е
ратот е пѣнѣа ет рѣ роте . рѣ тѣннѣ н рѣшѡ
н шѡ мѣ рѣнтѣа н тѣа н атѣелос . |

Ανατ е пѣатарѣос їанѡѣ же нт ере ѣка отѡне Fol. 36 b col. 1
рѣ жѡѣ аѣнѣотн аѣнат етѣлоосе рѣѣа ꙗкоу
ере жѡс пнѣ шѣа рѣаї е тѣе . атоу н атѣелос мѣ
пнотте етнѣ е рѣаї атоу етннѣ е пѣснѣ рѣѡс .

Ετѣи мѣн н пѣшлнл е рѣаї наѣрѣа пнотте
етѣїне ѡе нап н пѣхарѣсѣа е ѡл рѣ тоотѣ : |
наї ѣе тирот рѣпѣ пе е тре ѡѣѡреї мѣон . Fol. 36 b col. 2
маллон ѡе сѣпа ѿ наѣ рѣ нѣ е рѣаї ежон .

Εшже шѣре отѣаше шѡпе наѣ етѡанат е
рон епѣетаної . н теї рѣ он шѣтѣнаѣ н рѣт
ежн тен мѣелѣа . н отѡеш тар мие шѣре тен

Fol. 37 a col. 1 сзз стинаісіс | сїи аріне е рон есхонхїи мїмон ехїи
не нт анаат · маліста хотан еншаншахе етбе
текрїсіс ет нащопе · пїни нанот пе хпїо пе
е вола зїтїи пї шахе ет нанотот ·

Fol. 37 a col. 2 Замої енеттатхпїе пєї рїмаао ет мїмаат нїе
тїе рокх̄ мї пєц | лас зїи откωзт̄ еи ецωшїе ·
кєпнотмїеї е тїнтпарθенос еншангарез ен
ентолн · пхоєіс нахорнтєї мїмос нан ·

Fol. 37 b col. 1 Еншан хоос тар еншлнл же гарез ерої
пхоєіс пї ѳе пї откане пї баал · єнахоос нан
зωωц̄ же гарез е на шахе мїи на ентолн | пї
ѳе пї зєпкане пї баал · хотан еншан гарез е
пєцєнтолн · єнацїроотш̄ зωωц̄ за текц̄тхн ·
нї̄ хоос етїннтїи же пет нахωз е рок ец̄о пї
ѳе мї пет нахωз е ткане мї пєцбаал ·

Fol. 37 b col. 2 Тєнот сє ѱ пїєрїт̄ актале тоотїи ехїи рг̄б̄б̄е
мїпр̄ ктєк е парот̄ мїпр̄ шопе пї ѳе пї отстїлн
пї зїмот̄ · ма | ре пєклас шахе пї отоеш̄ нїи
етбе текрїсіс ет нащопе · е тре кѳ̄ знт̄ нї̄
шопе пї отрωмє пї сωтїи · зїтїи ѳотє мї пїа̄ пї
ѳзап̄ ет мїмаат ·

Fol. 38 a col. 1 сзѳ Пїпр̄ тре отсωнт̄ р̄ хоєіс е хон мїи отл̄тпїи ·
пї сє лаат̄ мї паѳос нї̄ тат̄ е зєпшахе | п
єпра · ахїи мотш̄т̄ мїла маєє пномос̄ мї
пхоєіс шопе пї отоеш̄ нїи зїи тектапр̄о · же
кас ере пєкбаал маєї е вола зїтїи каї тнрот̄ ·

Fol. 38 a col. 2 Атω пїтє пєкшахе шопе ката пномос̄ мї
пноттє · на пномоѳетнс̄ пї отоеш̄ нїи мїпє мїт̄о
е вола пї пєкбаал · маєєц̄ | шопе ец̄отнз̄ нїи мїан ·
нї̄шопе нан пї рєц̄хї шохпє · нан еншанпат̄
єот̄а̄ ец̄трт̄фа̄ атω ецаполатє зїи отнов̄ мї
мїп̄т̄рїмаао̄ · єїмє нан же єнашоотє зїи отсєпїи
пї ѳе п̄ отхортос̄ пет̄ мїмаат̄ ·

Парєц̄трт̄фа̄ зїи зєпсїнототом̄ · пїтєк̄ зωωк̄

ρῖ π̄ ψαχε ᾱ πχοεис | Α ραρ ᾱ παρθενος ρ̄ Fol. 38 b col. 1
 μαρτῖρος · εψχε αν̄ ετ̄ ᾱματ̄ χρ̄ο̄ ε̄ πμοτ̄ · ε̄
 ρενσρῖμε̄ νε̄ · ἵτοκ ρωων̄ ἵτῖκ̄ οτ̄ροοτ̄ ὡ̄ψε̄ ε̄
 ροκ̄ αν̄ ε̄ χρ̄ο̄ ε̄ τεπν̄οτ̄μᾱ · σποτ̄αζε̄ ε̄ ρ̄
 νεκμε̄λος̄ ἡ̄ κωων̄ς̄ γε̄ κας̄ ᾱματε̄ αν̄ ενε̄χρ̄ο̄
 ε̄ τεπν̄οτ̄μᾱ ·

Алла же нас единакратете ѿмон е торгн
мѣ пѣомѣ плас | маречуше еѣтаѣ ѿмат ѣ Fol. 38 b col. 2
деншѣ.

Ошѣт ѿпр тре текстинѣнсис катарине
 ѿмок га ѿн ꙗ текрисис · ари ꙗмеее же гаꙗс
 пе е третѡлꙗ е воꙗ ꙗ пенѡвнѣе тирот · мен
 отѡш е тре отѡмме ꙗ отѡт пат е рон рꙗ ꙗ ꙗ
 ма ен асхнѣмнеꙗ · еꙗе енаꙗоп ꙗ тѡн | рꙗ ꙗ ꙗ
 ет ѿмаꙗ · рꙗ ꙗ тѣннѣ ꙗ ренѡ ꙗ ѡ ꙗ ꙗ ренѡ
 ꙗ тѣꙗ · ѿꙗꙗꙗꙗꙗ ꙗе еꙗꙗꙗ отꙗꙗꙗꙗꙗꙗ ꙗе
 еꙗꙗꙗꙗꙗ · етѣ ꙗꙗ аꙗꙗꙗꙗ ꙗꙗ ꙗꙗꙗꙗꙗ ꙗꙗꙗ (sic) ·

Fol. 39 a col. 1
СОА

Тѣѣтхн ѡѡс ет ѡѡш е р̄ шѣлѣѣт нп̄с̄ (sic) пе
х̄с̄. марес гареѡ е пт̄ѣѣѡ. же нас | ет насот̄н Fol. 39 a col. 2
пшнн е ѡѡл р̄ѣ печнарпос.

Шаре панагос де жо ѿ отпистис есотоѿ е
 бол. ари пееете ѿ отоеиш нии ѿ оомологиа
 ѿ пехѣ ет нанотс ет ѿ е роти е пекрнт
 ѿпр пееете ѿ прде ѿ роот. нѣ асфализе
 ѿмок ѿ са са нии. малиста пеклас. пезаѣ
 же | плас паї пет жо рѣ ѿ псѡма тирѣ. рѣ Fol. 39 b col. 1
 п тре псѡма де жо рѣ. тапаткн те е тре п
 не рнт такѡ нѣмаѣ.

Калѡс оти а патлос хоос же зепрѡме ере
 петрѣнтъ тавнтѣ. шаре неї шаже е ооотъ таке
 неї рѣнтъ етъ напотоотъ. шине ꙗса патлос ꙗ ое н
 ꙗмагарѣа ѡеклѡ же насъ енесѡтѡе епшаже | Fol. 39 b col. 2
 патлосъ. нрѣ хриѡ ꙗ зептирѣ. ешже ѡѣ тѣ тѣрѣ
 же ѡѡатъ еѣе ꙗтанъ ерѣнтъ е рѡлъ е ѡолъ е пѣинѣнъ.

запнл есѣхъ ѿнос же апок запнл енеї р
рнве ꙗꙋште ꙗꙋзеваеас ꙗꙋ ютѡм и отоеи
ꙗꙋ отѡш Мѡ отац ꙗꙋ отирꙗ ꙗꙋ отѡк е роти
е та тапрѡ.

[illegible]

Царе текѣи поѣ шѣпе на н есо рѣхъ . | оу роте
гар пе ре е граї е нсїахъ ѿ пноу те ет онѣ .

Нѣ патъ ап елзиковъ ꙗ перрвотъ же роїне мен
ꙗ рнотъ е денновъ не еткосмелъ наλωс · ꙗ кооте
же аτκλωмъ ριτ̃ае пexpoнос аτтанкō атр̃ ѿе ꙗ
денρбнтe ꙗ cωbe ·

Таїте ѳе ет ере негрѣнте | тирот наотѡнѣ
е ѳол гѣ пѣа ет ѣѣаѣ. ѣѳе ѣ гегегѣѡн.
мариѣ пѡт е ѳол гнтѣ ѣ пѣпѣ ет ѣѣаѣ ѡа
егег.

Царї жѡс зѡи ѡе зареѡ рої пѡеис ѡе
аїкагтїї е рои · ѡе пѡ хриа ап ѡ на агаѡи ·

Καὶ γὰρ ἦν χρῖα αὐτῷ καὶ λαοὶ οὗτοι ποτε ποτὶ
 καὶ ἡσά ποτὶ καὶ αὐτῷ | καὶ πενήτην· ἐπεὶ παῖ
 μαρτυροῦν ἐστὶν ὅτι αὐτῷ καὶ οὐκ ἐστὶν
 ἐσθλὸν ἐσθλὰ καὶ ὅτι ἐστὶν ἐστὶν· ἐπὶ αὐτῷ αὐτῷ
 ὅτι οὗτοι οὐκ ἐστὶν ἀλλὰ οὗτοι οὐκ ἐστὶν οὐκ
 αὐτῷ οὐκ ἐστὶν:

Пѣхачъ саръ же петъ нагъпомине шѣа болъ паї
 петъ наотѣаї. аѣѣ онъ же аѣѣсе шѣа енеѣ
 ѣнаѣнѣ шѣа | а болъ. еѣѣ паї ѣѣс е аѣѣѣѣ
 наѣ ѣ ѣѣѣѣ наѣ роѣѣѣ. аѣѣ ѣ аѣ ѣѣѣѣѣ,

Παρῖ πωτ̄ καλως̄ же нас̄ епатаρō π̄ ѿе ет

Царе и ептолн̄ и тѣп̄тѣинос ѡупе рѣх̄н̄
 некѡал̄ ип̄ некѡааже. маре | ренѡадинос Fol. 44 a col. 1
 ѡупе рѣ тектапрѡ ип̄ тѣелета п̄ некѡафн̄. сѡа
 пет ешѡе отп̄ е роп̄ не е тре потѡп̄ п̄ неп-
 ѡотѡт̄ а̄ ппотте ете непайѡнсис не. п̄тп̄штат̄
 а̄моот̄ е р̄а̄ пѡаже.

Ахис рѡон оп̄ ип̄ теѡтхн̄ ет̄ а̄ма̄т̄ ет̄
 отааѡ̄ же ф̄наале ех̄п̄ отѡп̄не таа | ма̄рте п̄ Fol. 44 a col. 2
 несѡа ет̄ жосе. ете паї не же ф̄насӣ а̄ па
 меете е р̄аї̄ е тп̄е таама̄рте и отп̄истис̄
 ессотѡп̄. та т̄а̄ с̄лѣте (sic) р̄п̄ па пѡа̄р.

Алла ф̄ртин̄ же отп̄тет̄ ѡп̄не ренсотре
 а̄ма̄т̄ ете нехп̄ѡ̄ не еш̄аѡаѡне п̄са ппѡе.
 пѡаѡ̄ цар̄ же п̄ ѡаже и п̄ софос̄ ет̄ѡ̄ | п̄ ѡе п̄ Fol. 44 b col. 1
 ренѡокеѡ̄ и ере. аѡ̄ п̄ ѡе п̄ ренейѡ̄т̄ ет̄тр̄ѡр.
 же нас̄ р̄а̄ п̄тре паї̄ ѡ̄ ет̄ѡѡ̄с̄ а̄ пекрн̄т̄
 енесаѡон̄ е ѡол̄ п̄ пѡе п̄ӣ. алла пѡаѡ̄ же
 ама̄рте п̄ несѡа̄ ет̄ жосе же нас̄ енешѡпе р̄ӣ
 тп̄е. п̄ѡ̄ ѡ̄ѡ̄ом̄ е тѡотп̄ р̄анп̄расинос ет̄ пп̄т̄
 е р̄аї̄ е жон̄.

Ката кайрос̄ ѡш̄ п̄ отѡеѡш̄ п̄ӣ р̄п̄ некѡафн̄
 ет̄ | отааѡ̄. п̄ ѡе цар̄ а̄ пир̄п̄ ет̄сѡ̄ а̄моѡ̄ Fol. 44 b col. 2
 еш̄аѡф̄ррок̄ и т̄л̄тп̄е. п̄ѡ̄ѡп̄не а̄ п̄рн̄т̄ ет̄
 ототп̄оѡ̄. таї̄ те ѡе а̄ пир̄п̄ а̄ п̄п̄д̄т̄икон̄ ете
 пѡш̄ не п̄ некѡафн̄. еш̄аѡт̄е теѡтхн̄
 етраше.

Царе пр̄п̄меете а̄ ппотте ѡупе р̄а̄ пекрн̄т̄
 п̄ отѡеѡш̄ п̄ӣ. ежѡ̄ а̄мо̄с̄ рѡон̄ | ип̄ а̄а̄те̄а̄ Fol. 45 a col. 1
 же енеїпат̄ е п̄жоеис̄ а̄па̄ а̄т̄ѡ̄ е ѡол̄ п̄ отѡеѡш̄
 п̄ӣ еѡр̄г̄ отп̄а̄ӣ а̄мо̄ї̄ же нас̄ еп̄анӣӣ. маре
 неї̄ ѡаже ѡупе ет̄сн̄ѡ̄ ех̄п̄ текѡ̄ѡ̄. аѡ̄ ет̄а-
 хрн̄т̄ а̄пе̄ а̄т̄ѡ̄ е ѡол̄ п̄ некѡал̄.

Екѡан̄ф̄ еоот̄ а̄ ппотте р̄ит̄п̄ неѡентолн̄
 ѡпаѡп̄е р̄ӣ от̄ | п̄а̄ӣ а̄мо̄он̄ екѡан̄ф̄ сѡш̄ а̄ Fol. 45 a col. 2
сѡп̄

пѣа ет ѿнатарѡ е ратор и ꙗ поѣ ент анааѡ
 ѡпе ѡтѡ е ѡа и ꙗ ѡа ꙗ ѡтѡ нѣе · аѡ
 сенаѡлпѡт е ѡа нагрꙋ ꙗете ꙗсесоѡт е роѡт |
 ан · рѣ пѣа ет ѡшоѡ ꙗ рнтѣ ꙗѡ ꙗерѡ ꙗ Fol. 46 b col. 2
 кѡрт ѡ ꙗ ꙗн (sic) и ат ѡѡт · ѡ ꙗнат ет ѡ-
 наѡтѡн и ꙗ ѡѡѡ ꙗ ꙗн рнт · ꙗсепорѡт
 е ѡа ꙗсесоѡт рꙋ тѣннтѣ ѡ ꙗеѡтрон ет
 ѡѡат ·

ꙗте ꙗн рнтѣ тѡѡт ент анааѡ ѡтѡнѣ е ѡа
 ѡт ѡтѡнѣ е ѡа ѡ ꙗет рнт · | на тѣѡн · аѡ Fol. 47 a col. 1
 на ꙗерѡт · ꙗ ꙗтанааѡ рꙋ ѡѡнт ат ѡрѡнѣ
 ѡ ꙗѡрѡѡѡ · ꙗ ꙗтанааѡ рꙋ ѡ ѡ ѡѡѡ ѡ
 ꙗѡѡ · ѡ ꙗ ꙗтанѡѡѡ е ѡа рꙋ ꙗ ѡнѣ
 ѡ ꙗернт ·

ꙗ ꙗнат ет ꙗнаѣѡѡ рꙋтꙋ тꙋрѡ ѡ ꙗѡѡ
 ѡ ꙗѡѡѡѡ ѡѡѡ рѣ ꙗѡ ꙗсенаѡлпѡт | е Fol. 47 a col. 2
 ѡа рѣ ꙗѡѡѡѡ ет ѡѡат · аꙋ ꙗѡѡѡѡ ѡ
 рѡѡ ꙗ е тꙋ ꙗѡѡѡ е ѡа рѣ ꙗѡ ѡѡ ѡ · ꙗтꙋ
 ѡѡ е рѡтѣ ѡ ꙗѡѡѡѡ ете ѡ ѡѡѡѡ рѡа ѡѡѡѡ ·

ꙗѡ ет ꙗѡѡѡ е ѡа ꙗ ꙗ ѡн ꙗѡ ꙗѡѡ ·
 аѡ ꙗѡѡѡѡ е ѡа и ꙗ ѡѡѡ и ꙗ рнт ·
 ꙗѡѡѡѡѡ ꙗ ꙗѡѡѡѡ | ѡ ꙗѡѡѡѡѡ ѡ Fol. 47 b col. 1
 ꙗѡѡѡѡ · ѡ ꙗнат ет ꙗѡѡ ꙗ рѡѡѡ ꙗ
 тѡѡѡѡѡ рѡ и ꙗѡ ент анааѡ · ет ꙗѡѡѡѡ е
 роѡт ѡ рѡѡѡѡ ꙗ ·

Аꙋ ꙗѡѡѡ ꙗнат ꙗѡ аѡ ѡѡ ꙗѡ ꙗѡѡ ѡ
 ꙗѡѡ [ꙗѡ] и тѡѡѡѡѡ ете ѡ ѡѡѡ · на
 ꙗѡѡѡѡ ꙗ ѡѡѡѡѡ ѡѡѡ ѡтѡ е ѡа ꙗ ꙗѡѡѡ
 ꙗѡ ет ꙗѡ е кꙋѡ ꙗ ꙗет ѡнѣ ѡ ꙗет ѡѡ | ѡт · Fol. 47 b col. 2
 ѡѡѡѡ е ѡа е и ѡѡ ꙗ ѡѡ ѡ ꙗ ꙗѡ ꙗ ꙗѡ ꙗ
 аѡѡѡѡ ет аꙋ рѡтѡ е ꙗѡѡѡѡ ѡ ꙗѡѡѡѡѡ
 ет ѡѡат · ѡѡѡ ꙗѡѡѡѡѡ ѡꙋ ꙗѡѡѡ е ꙗ-
 ѡѡѡ ꙗ ꙗ ѡаѡѡѡ · ѡ ꙗѡѡѡ ет рѡ рѡѡѡ ѡ
 ꙗѡѡѡ рѡѡ ет ѡѡат ·

же нас енашѡѡсом е пѡт е ѡл п тѡласис •
ет нашѡпе •

Царї р шорї птїезомолоѡеї п неп поѡе га
ѡн ѡ пма п фзап ет ѡмаѡ ет га роте •

Царї епикалїї нѡ мнѡшанагтнѡ ѡ пхоис •
еп росоп еп рѡ пїѡ ѡ п шѡпе • пѡаѡ цар
же нѡ пет нашоѡнѡ нак е ѡл рп | Амїте • Fol. 49 b col. 1
марї еїе е паї ѡ намерате же ѡ мѡлос сѡѡ
тирот п тефѡсис ѡ пенѡма а пнотте таѡт
нап етнѡ • наї цар аѡхарїзе нап п сѡп п
ѡл • сѡп ѡ маѡе • сїѡ сїте • ѡтернте сїте •

Есшаншѡпе ѡ е тре ѡѡ п наї шѡсе рїтї
ѡшѡпе шанпарамѡїзе п тенѡриа рїтѡ п | не Fol. 49 b col. 2
ѡѡ • ѡѡѡхн ѡ п ѡѡт те пѡѡѡас нап
епшанѡнос ѡ рїтї тамѡліа еѡѡнѡ п аш
п рѡ •

Царї ѡппроѡш ѡ пѡї • птї тѡ на ѡ лаѡт
п тпѡ ѡ песѡѡѡї е ѡл же таї те тѡнѡѡѡс
е рѡтѡ е крїне ѡѡѡс аѡѡ е тре саѡлѡѡїзе рї
пѡнѡ | ет ѡмаѡ • епшанѡѡс ѡ ѡ пеѡѡѡѡш Fol. 50 a col. 1
ет ѡмаѡ нагрѡ прѡѡ гап же пѡѡнѡ не сѡѡ
нт аѡѡѡѡ ѡѡї •

ѡѡѡѡѡѡ нак пѡї пѡѡѡѡѡс же еїе ѡп
ѡѡѡѡ е рѡї еїѡш е ѡл е рѡѡ • же ере прѡѡѡ
паѡ рнѡ п ѡт еѡшанѡ рнѡ ѡ пѡѡѡѡс тнрѡ
пѡѡ ѡсе п | теѡѡѡхн • п ѡт пет ере прѡѡѡ Fol. 50 a col. 2
пѡѡѡ п шѡѡѡ п теѡѡѡхн • ѡѡѡѡс же нак
ѡп же ѡ пѡѡѡ ѡ рнѡ п лаѡт пт ере сѡѡѡ
же пѡѡѡ не пѡѡѡѡ рѡл ѡѡї •

Тѡѡѡ ѡ неспнѡте аѡѡ наї рѡ пѡѡнѡ •
ѡѡнѡн птїѡѡѡѡс е рѡї ѡ пѡ ѡѡѡѡ ѡѡн
ѡѡн • ѡѡнѡн птїѡѡ е | ѡѡ ѡ пнотте ѡѡѡѡ Fol. 50 b col. 1
пѡѡѡ шѡпе • ѡѡѡѡ ѡѡ е ѡѡн пѡї пѡѡѡѡ ет
ѡмаѡ пнѡѡ ет ѡѡнѡ е ѡл •

¶ Χαὶ σοὺ ἀν ἡσὶ πε πταρχοος θε ῑοτωσ ε
 τρε ρωμε ημε οτ | χαῖ· εἴθε παῖ οτ μενον θε
 ϣῑ σβῶ παν ρῖ τεκραφῖ ετ οτααβ· ἀλλὰ ϣῑ
 σβῶ παν οη ρῖτῖ ἡ σῑεφορὰ μεῖ ἡ ρῖσε ἡ
 ρενκοοτε·

Каѣ ѡбъ тѣмъ епископъ етоу же и ꙗко рече .
 аѡ и архѡмъ етѣмъ оу ꙗко ꙗко етѣмъ оу и
 ꙗко рече . же насъ оу ꙗко | оу и ꙗко коу
 етѣмъ оу ꙗко оу . теу же на етѣмъ етѣмъ же

ноуше е воѡл зѡи тѡистѡ марѡи поѡт е зраѡи е тек-
ноуше . е воѡл ѡе зѡи текноуше е зотѡи е таѡапи .
е воѡл ѡе зѡи таѡи е текклѡропоѡи ет зѡи ѡѡ
пѡте . марѡи проскартереѡи е пешлѡл ѡѡ ет сѡз .

И шоос кан еи и отъицъ ратнѣ | серъ отъи и
роис еѣе петорде и есоотъ . кан еи и ѿнрион
петорор роис ратнѣ .

[illegible]

Цѣе отп е рои е тре проеис са са пме же
 ене отвакиа п отωз зп̄ тенѣтхн̄ . ершан
 отѣтхн̄ пар пз п̄ жи фпе ѿ пнобе н̄моути е вола
 зп̄ отъиптанисѣнтос ѡасотез отнѣ ѿ прос-
 ѣн | кн̄ ехѿ пшѡне ѿ пнобе . п̄ ѡе пар нѣтн̄
 п̄ кωзт ершанжерѡ зп̄ отънлн̄ . ѡацрокрѣ са
 са пме . таї зѡас те ѡе п̄ тефѣсе ѿ пнобе .
 ершаннз п̄ р̄ жоис е плѣтисмоу п̄ теѣтхн̄ . ѡа-
 стакѡ п̄ теѣтхн̄ тнрѣ . аѡ п̄ ке еѡеа н̄еас .

Ετھے παῖ πετ εϋϋε πε εαηαποτασεε εκτῶ

¹ MS. *υαλλα*, with the *υ* partially erased.

отпистіе есотоѡ · | кнаѡтфране рѡ праше мѣ Fol. 60 a col. 2
птѣлнѣ ꙗ ѡа енеꙗ ·

Просеꙗе се оти ꙗ наѡ мѣ е неї сѡоѡе ет
мнꙗ и отѡї нѣ рареꙗ е рооѡ · нѣ ѡоѡе е ѡѡ
ѡе нас ере тетріас ет ѡѡѡ ѡѡѡѡ рѡї ꙗ рнѣ
пѡѡт мѣ пѡнре мѣ пѣпнѣ ет ѡѡѡ ѡн ꙗ
теѡѡт аѡѡ | ꙗ ѡѡѡѡ мѣ ѡѡ ꙗ аѡн тнроѡ Fol. 60 b col. 1
и аѡн рѡѡнн:

✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠

— — — — — — — — — —

апа ѡѡѡѡѡ архнепѣскоѡѡ ·

— — — — — — — — — —

LIKEWISE THE EXPLANATION OF APA
JOHN, ARCHBISHOP OF CONSTANTI-
NOBLE, CONCERNING SUSANNA.

ЗОЩОШС ОΥΕΞΗΓΗΣΙΣ ΗΤΕ ΑΠΑ ΙΩ-
ΣΑΝΝΗΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΚΩΣΤΑΝ-
ΤΙΝΟΤΠΟΛΙΣ ΕΤΒΕ ΣΟΥΣΑΝΝΑ ΤΗΑ-
ΓΑΡΙ[ΤΗΣ].

Анеї он шаа рѡтї рї отпос и еткнѡѡѡн ·
Fol. 60 b col. 2 аном пет хрѡстєи | нитї ꙗ ꙗшахє · тарї мєр
пет арон ап · ката ѡе ет ешшє · алла тарїѣ
ꙗ пет арон ката ѡе ет етїтан ѣтоотѣ мен
ꙗ пенотрот отнї · аѡ ѣотѡшѣ е ѡл еѣ рѡтє
е пет арон · тѡнтѡнє ꙗ ꙗ ꙗшахє рєхрѡх ·
Fol. 61 a col. 1 етѡе паї еан ꙗ рєннос | тїнапаракалєи ꙗѡтї
срїє е тре тетїхї ꙗ рєнкотї · ешѡпє ꙗ ершан отѡ
хї ꙗ рєнкотї · нѣотѡшѣ е ѡл ꙗ потрот ꙗ
пєсѡнт · єїє тїнашѡпє ап еншаат · ерє петї
отрот хѡн е ѡл · ꙗ пєерос ет ꙗшаат ꙗѡсѣ ·

Кал сар не просфора ет ѡхѣ ꙗ | рєнє мї
Fol. 61 a col. 2 пет отѡшѣ е ѡл ꙗ прѡѡѡѡ · ершан пноттє
нат е роот шѡшѡпѡт е рѡс рї отѡїѡ ешшнш ·
ꙗ мєшан сїнатаї е на рєнє ꙗ рѡтѡ · е ѡл жє
єшѡшѣ е потрот ꙗ рєнт · аѡ е пашаї ап ꙗ
пєхрнѡа ·

Тапохнзїс сє ꙗ паї мєрєсѡпє нитї е ѡл
Fol. 61 b col. 1 рїтї ꙗшахє | ꙗ тєхнра ꙗ рєнє · таї ент
аспѡтжє ꙗ плєптѡн снат е пѡзѡфѡлакїѡн ·

А пѡїѡ сар ꙗтє просфора ꙗтѡї аїаї рѡтї

[illegible]

Тѣирѣ гар ѿ пиееѣ же дѣерт нѣтѣ ꙗ сачъ · |
 ектрѣсе ꙗ тѣнтѣѣѣ ꙗ тѣсѣфрѣстѣн ꙗ Fol. 62 a col. 1
 сотсѣнна · тарѣ паѣ ѣѣѣ ꙗ рѣт ꙗ рѣр · ꙗ ѣ
 ꙗта паѣѣ ꙗ ѣѣѣ рѣ тѣѣѣѣѣѣ ꙗ тѣѣ-
 стѣѣѣѣѣ ѣѣѣѣ ꙗ рѣр ·

[illegible]

Сотсана теі магаритис еп ететценис те рѣ
пестенос • енесе ррас рѣ песрѡ • есотї е роти
е пес | коитѡн хпї ѿ тесенїтнотї • е асаїа рї Fol. 62 b col. 1
отѡнос ѿ сѡенос • ѿт ере ѿ ртнѣ де ѿси псата-
нас е тесенїтѡрре • астаас е прѡтѣ ѿ пѡамнос
ката пномос •

Аѡ несрарез е пѣд и ꙗкѡтѣ ѿ несрѣи ѿ
 пѣнаѡма ѿ неспѣмоу ахѣ такоу . ѿпе
 неспѣл ѡпе рѣ отхнр енеу . е тре смешт пса
 и от | шнре шне ꙗ шѣмо . отѣ ѿп ска неспѣ
 маахе енеу е сѡтѣ е тоѡлѣ и н хѡ ет соуу .
 отѣ ѿп ска неспѣша е рѣане ꙗса неспѣ
 потѣ и ꙗ роѣте етоукаппѣе ѿмоот .

Fol. 62 b col. 2

Заплѡс нем есстнхѡрег ꙗ лѡат ꙗ несаис-
ѡнсис е тре ѡбѡш же нас ене тѡйтѡан | етот-
срѡ

Fol. 63 a col. 1

Kai gar erusan tēit at aiaarte zosh ē zosh
 ē tēftr̄xn shasr̄ pesmoṭ n otrēftr̄ote aṭw
 shasbwn ē zosh eptamion aē pr̄nt̄ n̄caac̄ n
 ernios. aṭw n̄caac̄ na znt̄ n tēnt̄zak. pere
 tei mata / ria se n̄ s̄ime ete sot̄sanna te. e Fol. 64 b col. 1
 asasfalize n̄ nesbal̄ m̄n̄ nesb̄ix̄ m̄n̄ nesote- срѣ
 rn̄te. m̄n̄ neslas̄ m̄n̄ nesb̄sh̄. m̄n̄ nesx̄n̄ia
 thr̄ē n̄ nesais̄ens̄is. aṭw nesx̄oōp̄ n̄ame
 kata p̄shaxe aē p̄sofos̄ n̄ oe n̄ ot̄kn̄pos̄ eṭsh̄ot̄a
 m̄n̄ ot̄pn̄tn̄ estoobē xe ene laas̄ st̄lā aēmos̄.
 aṭw | e take p̄iā n̄ ot̄wz̄ n̄ n̄ sh̄ot̄z̄n̄ne m̄n̄ Fol. 64 b col. 2
 tēnt̄zak aṭw es̄wq̄t̄ ē boḷ aē p̄iā et̄ aēas̄
 aē p̄sa n̄ t̄pn̄tn̄ n̄ t̄sofrost̄n̄.

Taī se atēpn̄ot̄m̄ēi ē ros̄ n̄sī nepres̄b̄nt̄eros̄
 snat̄ naī etot̄meete ē root̄ xe p̄toot̄ et̄q̄r̄ame
 aē p̄laos̄. aṭw naī net̄sh̄ | oṇ̄ q̄aē pr̄wn̄z̄ n̄ Fol. 65 a col. 1
 tetēpn̄ot̄m̄iā at̄sh̄ne t̄ame net̄ern̄t̄ ē pr̄wn̄z̄ срѣ
 et̄x̄er̄ō q̄aē pet̄z̄nt̄:

As̄sh̄one n̄ ot̄z̄oos̄ ē tre pot̄ā pot̄ā aēmoos̄
 b̄wn̄ q̄n̄ ot̄z̄w̄p̄ p̄sef̄ z̄nt̄ ē sot̄sanna. aṭw
 at̄ze ē net̄ern̄t̄. p̄t̄ er̄ ot̄xn̄ ē net̄ern̄t̄ at̄z̄o |
 moḷoceī n̄ net̄ern̄t̄ aē pr̄wb̄. tote at̄sm̄ Fol. 65 a col. 2
 toot̄ot̄ m̄n̄ net̄ern̄t̄ ē x̄wn̄ ē boḷ n̄ t̄pra-
 z̄is̄ aē p̄nōbe. aṭw t̄koip̄wn̄ia n̄ t̄k̄ania.
 net̄parat̄n̄reī et̄otōeish̄ xe et̄n̄aze ē ros̄
 mataas̄.

As̄sh̄one xe n̄ ot̄z̄oos̄ ē tre sot̄sanna b̄wn̄ |
 ē zosh ē p̄kn̄pos̄ aē nesraī ē tre s̄x̄wn̄aē aēas̄ Fol. 65 b col. 1
 kata tess̄tn̄noiā aē p̄nat̄ aē p̄kat̄ma. aṭw
 as̄x̄oos̄ ē boḷ n̄ nesq̄āz̄al̄ ē tre t̄ēinē nas̄
 pot̄z̄os̄aē m̄n̄ ot̄anz̄ir̄.

A ne pres̄b̄nt̄eros̄ p̄w̄t̄ ē z̄raī ē x̄ws̄. q̄n̄
 ot̄sh̄ne n̄ oe n̄ z̄ep̄ot̄wn̄sh̄ ex̄n̄ ot̄z̄iābē n̄ es̄oos̄.
 at̄amaartē aēmos̄ et̄ | ot̄wsh̄ ē eīrē n̄aēas̄ aē Fol. 65 b col. 2

прѡѣ ет сооу ꙗ тетепнѡтѣа · нере сотсаниѣ
 де рѣ тѣните ꙗ непресвѣтерос снат · наі ет
 роот ꙗ роотѣ е ꙗ мотї епта ѡанил шѡпе рѣ
 тетѣните ·

Fol. 66 a col. 1 **срке** Не ꙗ рѣраѣ де ратне отѣе рѣ ратѣ ·
 отѣе рѣ ꙗсоотѣ отѣе шѣе | ре шнѣ · нем ꙗ
 пет наѡноѣе е рос еа ѡаѡ ꙗса · е мѣттеі е
 пнотте мѡѡаѡ ꙗї ет ѡѡшѣ е ѡѡс · е ѡѡл
 рѣ тпе ·

Fol. 66 a col. 2 Енетѣшѡѡ мѣ ꙗ пнотте пе еѡѡлѡ
 ꙗѡѡт пе · ѡѡѡ аѡстѣхѡреі наѡ е тре
 паѡѡ стѣѡста · ѡе нас етѡѡѡлѣ е ѡѡл |
 ꙗси петѡѡѡне еѡ нп · ѡе ере тѣнтѡѡ ꙗ сот-
 саниѡ наѡѡлѣ е ѡѡл ꙗ тѣнтѣ ат ѡѡѡѡте ꙗ
 пе пресвѣтерос аѡ ꙗ теї рѣ ꙗте петѡѡѡе рѣ
 еѡѡ ꙗѡи сѡѡ е наѡѡѡ е ѡѡл рѣтѣ тѣнтѣ-
 ѡѡѡре ꙗ сотсаниѡ ·

Fol. 66 b col. 1 Нере отѡѡ ѡе ꙗ мѣше порѡ е ѡѡл ꙗотѡѡ |
 ꙗ аѡѡ · аѡ нере отѡѡ еѡѡѡѡ рѣѡ сот-
 саниѡ ꙗ роѡе е ѡѡсѣѡ · ѡѡсѣѡ мѣѡ ѡѡр от-
 роотѣ пе еѡѡѡ ꙗотѡѡ ѡѡѡѡе мѡѡѡѡ ·

Fol. 66 b col. 2 Таї де ѡѡѡѡе те еѡѡѡѡе ѡѡѡе роотѣ снат ·
 еѡѡѡѡе рѣ петѡѡ · аѡ тѣшпѡре те ѡе е
 несѡѡѡе ѡѡѡе наї · рѣ ѡѡѡѡѡѡѡе ꙗѡѡ епта
 ꙗѡѡ | ѡѡѡѡе е аѡѡѡ петѡѡ ꙗѡѡѡ · петѡѡѡ
 пе ꙗѡ ѡѡѡѡѡ аѡ ѡѡѡѡѡ петѡѡѡ мѣѡ пе
 е ѡѡл ѡе рѣнпресвѣтерос пе еѡѡѡ ꙗѡѡѡ ѡе
 еѡѡ ꙗѡѡ ꙗѡѡ ꙗѡѡ пет мѣше рѣ ꙗѡ ꙗѡѡ ·

Fol. 67 a col. 1 **срнз** Нѣѡѡѡѡ де ѡп пе еѡѡе тѣнтѡѡ ꙗ ѡѡѡ |
 мѣ ꙗѡѡ · епт ѡѡѡѡѡе еѡѡ ѡѡѡе ꙗѡѡ ꙗѡѡ · ꙗѡѡ
 ере наї ѡе сѡѡѡѡѡ е мѣше рѣ ѡѡѡ ·

ѡ ꙗ ꙗѡѡе ѡѡѡ ꙗ ꙗѡѡѡѡ ѡѡ еѡѡ · ꙗ
 ꙗѡѡѡ ѡѡѡе еѡѡѡѡѡ · аѡ ꙗ ꙗѡѡѡѡѡѡѡ ꙗѡѡ
 ꙗѡѡ ѡѡѡѡѡ е ѡѡл рѣ тпе · енетѡѡѡреі пе ꙗѡ

пѣнн | ше и ꙗ апелос е вол г҃ѣ пхисе • пере
проу енертеи не г҃ѣ неї параномос ѿ пресвн-
терос аѡ енере тпистіс зѡос ѿмѡом г҃ѣ теї
ср҃ме ꙗ рак •

Fol. 67 a col. 2

[illegible]

Пѡе ѿе нап ѣтешѡпе нѣмаѣ • тѣшоѡп сар
 зѣ тотепнѡтма • ершан тѣ пѡе ѿе нѣ | маѣ
 тѣнар мѣтре ѣ потѣ ерѡ • же ен ере отшнре
 шнѣ шооп нѣме • аѡ еѡе паѣ архоот е ѡол
 и отѡѣрал •

Fol. 68 a col. 1
СРВН

[illegible]

Βαπαζ ραπλως οτκατηλτσικς ιι песнї тирѣ·
 αλλα ιιπε λαατ ρη̄ ηει μοκμек бмѣом е теи
 сриме η̄ ραβ̄· нере тесρελпис | цар ип̄ песрнт Fol. 68 b col. 1
 тахρηт екхӣ ппотте η̄ т̄пē·

Асауагои де пѣи сотсаниа̄. аѡ пехас же
фрнш сѧ сѧ ние. еішанр паї сар фнаиот.
еішан тѣ аас де фнар воа ан е петпѣих.

п̄лнн ѿсот̄н наї е т̄ѣ еїре ѿ паї еїе е зраї е не-
 Fol. 68 b col. 2 т̄н̄сїѣ н̄ зоте ер̄ поѣ ѿпе ѿт̄о е ѿл̄ | ѿ п̄хоєс :
 отої наї нашоос е ꙗ̄еете е роот̄ же семооне
 ѿмої̄. ꙗ̄нат̄ е роот̄ ет̄о н̄ от̄ѡн̄ш̄ ѿ пакоте .

П̄ ма ѿ мооне е ꙗ̄еете е роот̄ е мене п̄хої
 н̄ та ѡт̄хн̄ е роот̄ . наї аїѡт̄от̄ ет̄ѡѿ ѿмої̄
 Fol. 69 a col. 1 н̄ зоте ет̄х̄ѡн̄ еѡнаш̄т̄ . ѿп̄р̄ ѿеете | ѿе же
 ср̄ла ꙗ̄нар̄ зоте знт̄ т̄н̄т̄н̄ п̄тап̄ѡе ѿѡт̄н̄ . п̄та-
 х̄ѡз̄ѣ н̄ та ѿп̄трак̄ . ꙗ̄наѣ ш̄пе ан̄ н̄ на еїоте .

Т̄нас̄ѡш̄¹ ан̄ н̄ таѿн̄т̄ет̄ен̄с̄ . ꙗ̄наѣ л̄т̄пн̄
 ан̄ ѿ пагаї̄ . ꙗ̄наѡл̄ е ѿл̄ ан̄ н̄ т̄ѣр̄ре ѿ
 Fol. 69 a col. 2 паг̄ѡт̄р̄ . е ꙗ̄ т̄н̄с̄ (?) е роӯ н̄ знт̄е | ꙗ̄нас̄ѡт̄ѣ ан̄
 п̄са нет̄н̄ ш̄аже н̄ ат̄ с̄ѡ̄ .

Т̄нас̄от̄п̄с̄ наї е ѡот̄ з̄н̄ от̄ѡот̄ н̄ х̄н̄ѡн̄с̄
 н̄ зоте ет̄ѡа н̄ п̄кот̄н̄ еѡѡѡӯ . пагаї̄ з̄ат̄н̄ї
 нап̄ з̄ѣ п̄ѡѡа ан̄ . а̄л̄ла з̄ѣ пот̄ѡш̄ ѿ паг̄нт̄ .

Ат̄ѡ п̄г̄ѡ на еїоте з̄ат̄н̄ї н̄ наѣ н̄ѡ . Ар̄ї
 Fol. 69 b col. 1 з̄оте ѿе з̄ѡт̄ т̄н̄т̄н̄ | з̄нт̄ѣ ѿ п̄нот̄те ет̄ наѣ е
 рон̄ . ш̄пе з̄нт̄от̄ н̄ н̄ ат̄ѡел̄ос̄ ет̄ з̄ат̄н̄н̄ н̄
 тет̄ш̄н̄ ѿп̄ п̄ер̄ѡот̄ . еїѡе ер̄ѡт̄н̄ же п̄тет̄н̄ н̄ѡ .
 сот̄н̄ п̄нѡѡос̄ тет̄н̄ѡш̄ ѿѡѡӯ .

П̄нѡѡос̄ т̄ар̄ ѡш̄ е ѿл̄ же ене неп̄нѡт̄ѡѡе е еїѡе
 ѿ пет̄ з̄їт̄ѡт̄ѡн̄ . ат̄ѡ п̄т̄ ере с̄хе наї ас̄ѡш̄ е ѿл̄ .
 Fol. 69 b col. 2 ес̄ѡт̄ѡш̄ е тре | з̄ен̄ѡарт̄т̄рос̄ еї п̄с̄ер̄ ѿп̄тре н̄ тет̄-
 атаз̄їа . ат̄ѡш̄ е ѿл̄ з̄ѡот̄ п̄с̄ї не пр̄ес̄ѡнт̄ер̄ос̄ .

Ат̄ѡ еїс̄ н̄ з̄ѡз̄ал̄ н̄ сот̄с̄ан̄н̄а ѿп̄ нес̄ѡеере
 ш̄н̄ѡ ат̄п̄ѡт̄ е з̄от̄н̄ ат̄наѣ е не пр̄ес̄ѡнт̄ер̄ос̄
 ет̄тон̄ѡ̄ н̄ѡѡас̄ .

Ат̄ѡ п̄т̄ ере не пр̄ес̄ѡнт̄ер̄ос̄ х̄ѡ н̄ | пет̄ш̄аже .
 ср̄л̄с̄ ат̄х̄ї ш̄пе еѡате п̄с̄ї н̄ з̄ѡз̄ал̄ же ѿп̄ от̄ѡт̄ѣ
 е ш̄аже н̄ т̄еї ѡѡе е з̄от̄н̄ е сот̄с̄ан̄н̄а енег̄ .

Ас̄ѡѡпе же ѿ п̄еч̄расте ат̄п̄ѡс̄ ѿ ѡн̄н̄ше

¹ Here there is a small erasure, or one letter may be wanting after ш̄.

сѡтѣ е рѡтн • етѣ тар ере пѣше шоопъ за
пѣрѡ • аѡ епере прапъ шоопъ за пѣломъ • а
пла | ос тирѣ сѡтѣ е рѡтн ꙗ рѡотъ мѣ не Fol. 70 a col. 2
рѡме мѣ ꙗ шире нѡтѣ • А пѣѡатронъ рѣ отнѡс
емате •

ꙗ рѡме етъ мѣ пѣснѣ епѣсѡотнъ анъ же ет-
натѡотъ • нѣтъ ꙗ тпѣ ѡе ꙗѡотъ епѣтѣмъ пе е рѡбъ
мѣ •

А не прѣсѣнтерѡсъ ѡе еѣ етѣнъ мѣ паранѡма •
аѡ аѡмѡтѣ е сѡтсаниа | ꙗ ѡе ен ере ꙗнъ Fol. 70 b col. 1
мѣете е рѡс • ꙗтъ аѡмѡтѣ е рѡс етѣше мѣ
отмѡтъ ꙗ ѡе етѣмѣете рѡсъ ꙗтѣ пѣкрѣтнѣсъ мѣ мѣ
ꙗтъ аѡмѡтѣ е рѡс етѡнъ мѣ отѡотъ • ꙗ ѡа еперъ •

Пѣхатъ ѡе ꙗ нагрѣмъ плаѡсъ же ѡотъ ꙗса
сѡтсаниа тѣеере ꙗ хѣлнѣасъ • ꙗтѡ | отъ ѡе аѡ- Fol. 70 b col. 2
ѡотъ • аѡ асѣ ꙗтѡсъ мѣ пѣсѣѡте мѣ пѣсѣтн-
ченнѣсъ тирѣ мѣ пѣсѣше •

Асѣ ѡе ꙗтѣ сѡтсаниа рѡсъ есѣшъ (sic) мѣ пѣмѡтъ •
етѣе тѣсѣнтѣранъ етѡшъ • аѡ пѣсѣшарѡмъ есѣншъ
е ѡѡлъ анъ же есѣмѡтъ • Аѡла же есѣнѡ ꙗ
отранъ еѣрѡотъ | ꙗ пѣсѣѡте • аѡ отнѡснѣсъ мѣ Fol. 71 a col. 1
пѣсѣенѡсъ тирѣ • срлѡ

Не мѣтѣсъ мѣнтѣе таръ мѣмѡтъ за рѡбъ енѣ
аѡтѡсѣ е рѡсъ рѣмъ ꙗпарѡсѡсъ • нѣре за рѣшарѡмъ
за рѡсъ • пѣсѣѡте мѣ пѣсѣшѣеръ мѣ пѣсѣтнѣченнѣсъ
мѣ пѣсѣрѣратъ • аѡ нѣре пѣсѣрѣ рѣ рѣнѣ мѣ | Fol. 71 a col. 2
пѣчнѣ тирѣ етнѣре пѣ тирѣ • ꙗтѡсъ ѡе рѡсъ епѣ-
сѣмѡкѣ ꙗ рѣнтъ есѡнѣ • есѣмѣ есѣрѣрѡшъ • есѣшѡпъ
рѣ отнѡсъ ꙗ ѡѡнѣѡ • асѣ асѣре рѣтѣ рѣ тѣннѣте
ꙗ отѡнъ мѣ •

Аѡ нѣре пѣннѣше тирѣ аѣ рѣтѣ етнѡтъ
е рѡсъ • па ꙗ аѡсѣлѡсъ мѣ па ꙗ рѡме: аѡ | аѡ- Fol. 71 b col. 1
тѡотнъ ꙗтѣ пѣпрѣсѣнтерѡсъ сѣатъ рѣмъ пѣтѣсѣхнѣмъ
ꙗ ѡѡсѣ рѣпѡтѡншъ не • аѡ ере фѡсъ ꙗ рѣсѣтѣ

теноѡ аѡеї е ѡѡн ꙗѡи некроѡе е некеїре ꙗѡоѡ
 ѡн ꙗ ѡѡрꙗ · аѡис ерої ѡе ꙗѡанѡѡ е роѡѡ ѡа
 ѡѡѡ ꙗ ꙗне ꙗ ѡнн еѡѡѡе ꙗꙗ неѡернѡ · ꙗѡѡѡ
 ѡе неѡѡѡ ѡе ѡа ѡѡѡнѡс · неѡе ѡѡнѡ ꙗѡѡ
 ѡе ѡꙗ ѡѡѡѡѡꙗ аѡѡ | ѡѡл е теѡ аѡе · ѡѡѡе
 ѡѡр е рѡѡѡ теноѡ ꙗѡи ꙗѡѡѡѡс ꙗ ꙗнѡѡѡ ере
 ѡѡѡѡ ꙗ ѡѡѡѡ еѡѡѡѡꙗ е теѡннѡѡ · аѡ-
 ѡѡѡѡ ꙗѡ ѡе ꙗѡ ѡѡѡ.

Аѡѡѡѡѡ ѡе е ꙗ не ѡѡ ѡѡѡѡ ꙗѡѡ ѡе
 неѡѡѡѡ ꙗ ѡѡѡѡ аѡѡ ꙗѡѡѡѡ аѡ · ꙗѡ
 аѡѡѡѡ ꙗѡѡ · аѡѡ теѡнѡѡѡ аѡѡѡ ꙗ
 неѡнѡ · аѡис ерої ѡе ꙗѡанѡѡ | е роѡѡ ѡа ѡѡѡ
 ꙗ ꙗне ꙗ ѡнн еѡѡѡе ꙗꙗ неѡернѡ · ꙗѡѡѡ ѡе
 неѡѡѡ ѡе ѡа ѡѡѡнѡс · аѡѡ неѡе ѡѡнѡ ꙗѡѡ
 ѡе ꙗѡѡ ѡѡѡ ѡн аѡѡ ѡѡл е теѡѡе ·

Еїс ꙗѡѡѡѡ ѡѡр ꙗ ꙗнѡѡѡ аѡе рѡѡѡ ере
 теѡѡѡ ꙗ ѡѡѡѡ е ѡѡе ѡѡѡѡ ꙗ теѡннѡѡ : |
 Аѡѡ а ꙗѡѡс теѡѡѡ ѡѡѡѡ е ѡѡл ѡꙗ ѡѡѡѡ
 ꙗ сѡн еѡѡ ꙗѡѡс ѡе ѡѡѡѡѡ ꙗѡи ꙗѡѡс
 ꙗнѡѡѡ ꙗѡ еѡ ѡѡѡ ꙗ ѡѡѡ ꙗѡ еѡ ѡѡѡѡѡ
 ероѡ · аѡѡ аѡѡѡѡ ꙗ ꙗѡѡѡ еѡ ꙗѡѡ ꙗѡи
 ѡѡѡѡ ꙗ аѡ ꙗѡе ·

Аѡѡ аѡѡѡ е ѡѡл еѡ ꙗѡѡѡѡ · ꙗѡи ꙗ
 ꙗѡ ѡѡѡѡ ѡѡѡ · ѡе а ѡѡ | ѡѡѡѡ ѡѡѡ е роѡ ·
 аѡѡ теѡнѡѡѡ те ꙗѡ аѡѡѡѡ ероѡ ·

Неї ꙗѡѡѡѡс ѡе ꙗ ꙗѡѡѡѡѡс еѡѡ аѡѡѡ
 ꙗѡ теѡѡѡ ꙗ ѡѡѡѡѡ · сѡѡѡѡѡ е ѡѡѡ е
 ꙗѡѡѡ е ꙗѡѡ · сѡѡѡѡѡ е ѡѡѡ ꙗ теѡѡѡ · е
 еѡѡѡѡ ꙗѡ ꙗ ꙗ ѡѡѡѡ еѡ ꙗ ѡѡѡѡ ꙗѡ
 ꙗѡ | ꙗѡ ѡе ꙗѡ еѡѡѡѡ еѡ ꙗнѡѡѡѡ · еѡе ꙗѡѡ
 сѡѡ[сѡ]ѡѡ · аѡѡ сѡѡѡѡ ꙗѡѡ ꙗѡ ѡѡѡ ꙗѡ еѡ
 ѡѡ ꙗѡѡѡ · еѡе ѡѡѡ ꙗѡ не еѡ ꙗѡѡѡѡ ероѡ ·
 ѡе аѡѡѡ ꙗѡи ꙗѡѡѡ неѡ ѡѡѡе ѡꙗ ꙗѡѡѡѡ ·
 еѡе неї ꙗѡѡѡѡс ꙗ ꙗѡѡѡѡѡс ꙗѡ ·

THE DISCOURSE OF ATHANASIUS, ARCH-
BISHOP OF RAKOTE, ON MERCY AND
JUDGEMENT.

ΑΘΑΝΑΣΙΟΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑ-
ΚΟΤΕ ΕΨΥΛΧΕ ΕΤΒΕ ΠΗΛ ΠΗ ΠΣΑΠ.

—✧—✧—✧—✧—✧

Fol. 76b col. 2 Πνοσιος ет р̄ пωѡѡ ѡ ппотте несниѡ. сеа-
марте ѡмоу р̄ѡ пхипсонѣ ет х̄ е ротп е пет
рѡтотѡот. ѡп̄ тѡптапанѡропос ет х̄ е ротп
еп ат ѡом. п̄ | ѡе ет ѡѡѡ ѡмоос п̄си папо-
столос ет ѡтааѡ. же ката ѡе ете ѡпот ѡоки-
мазе ѡ ппотте е кааѡ наѡ р̄п ѡтсоотп̄. а
ппотте тааѡ е рраї етгнт̄ п̄ жоот̄ етеїре п̄
пет ем ешше.

Fol. 77a col. 1 Ётхн е ѡол п̄ хипсонѣ п̄ѡ. р̄и какиа. р̄и
а̄ попприа р̄и маїтѡ п̄|ротѡ. етмеѡ п̄ л̄ѡ р̄и рѡтѡ.
р̄и фтѡп р̄и кроу п̄ рнт еѡроот п̄ речнаскѣ п̄
речнаталааеї. ѡ маѡт потте п̄ речшѡс.

Fol. 77a col. 2 П̄ жасї рнт̄ п̄ ѡаверѡме п̄ речнѡте п̄са ппе-
ѡоот. еп сесѡтѡ ап̄ п̄са петейоте. п̄ аѡнт̄ п̄
ат парте п̄ ѡтагеїнт̄ п̄ ат п̄арте. п̄ | ѡтагеїнт̄ п̄
ат п̄ѡ. пет ере ппотте ктѡ ѡмоот е ротп
етѡп̄тречшѡѡе потте. шѡѡтсаѡоот он̄ е тре
тсаѡѡот е ѡол п̄ѡ пѡѡот. л̄ѡѡ е тре тѡп̄
проотш̄ ѡ п̄ѡ е ротп е петрѡт рѡтотѡот.

Fol. 77b col. 1 Ката ѡе епта неаїас фсѡ нап еѡѡѡ ѡмоос
р̄ѡ пепросопон ѡ ппотте же | алѡтп̄ р̄п̄ пет п̄
попприа х̄ сѡѡ е р̄ пет напѡѡѡ. ппѡмоос сар
ѡп̄таѡ ренѡтерсаѡне ѡмаѡ епаѡѡот. е тѡѡ

плаптеі ае пет ҃хитотѡи • оуѣтаѣ ае он ѡааѡ
 и ҃хепентолн еѣе тѡѣтѡаіѡме • аѡѡ е на ѡ ѡ
 непернѡ •

Եւթօքե Բար Երշափ օԾրօ | ւե կօ քօւչ ք օԾա Fol. 77 b col. 2
 քի քաի. Երօւքե ան քի ք քե օԾա Ե Կաք քրօււե
 Ե քաԿ. օԾա Բար Երշփ ան ւքե ւԿօ Ե Բօլ ւ
 քօԾԿե քի քե ք քե քաԿօւչ ք քե քաԿ Ե Բօլ
 քի քքքքք ք քիքքքքք.

Εὐωπε δε σπαϛ λαατ αν ε βολ ρη̄ νητ σοοп
 παϛ· | ετ̄ε νητ ρ̄ χη̄σον̄с̄ мен ταρ ατω ετεп- Fol. 78a col. 1
 χιρε ε ταλε αωρον ε ρρᾱ ᾱ πποττε· ϥ̄

[illegible][illegible]

Па́лиѣ онъ ещѣ екхпō є वोळ рї̄ ренрїсе | ꙗ Fol. 78 b col. 2
знаюи ꙗꝑ тѣ̄ єіне є роти ѿ пиотте ꙗ рен-
просфора • паї ешаре ꙗ рике саниꙋ є वोळ ꙗ
рнтоꙋ • санапоꙋт є роу етторꙗ •

Ката ѿ ет ѿхѡ ѿмос рѣтѣ пепрофѣтис
малахѣас · же и апархн аѡ ѿ ре мѣнт сеа-
рѡтѣ · аѡ пѡрѣ наѡпѣ | рѣ нетѣ нѣ: Fol. 79 a col. 1

Шше тар е рон тепоѣ е тре нквр̄а ѿ пп̄а ѿп̄

[illegible]

Писотте сар хѡ ѿмос ере ꙗ рѣѣюоте нѣ е
 роуц пет отъхѣ ѿмоот ꙗ сонѣ же наѣ не ꙗмооте
 ѿмоот ететѣѣре ѿмоот не не • тетѣрѡѡѣ ѿ
 па ѡтсѣстн | рюп • еѣ ренрѣѣюоте ѿѣ ѡтрѣе • Fol. 81a col. 1
 ѿѣ ѡтащѣроѣ е ѡѡл рѣ ренрѣсе • ренѣнѣѣѡѡѣ
 не неѣ рѣнѣте ꙗ теѣ ѿне • ренкенѡѡѡѣ не • Ѣ

Аτω етшооп етѣ птаіо н ꙗ рѡмѣ • етшооп
 ан етѣ птаіо пе е ѡл ҃҃҃҃ пнотте • етѣ | паи Fol. 81a col. 2
 калѡс аѣхоос ꙗсе пхоѣс же ꙗпр еіре же нас
 ере ꙗ рѡмѣ пат е рѡтїї •

[illegible]

Бшаре пнотте 2е † п наї ет 22аат ет 2таіо
 22иоот п пецараоон . мецтаіе лаат 2е 22
 плеонектис . стō нах ан е тале 2ωрон е 2раї
 22 пнотте . екшан | л2пей 22 пенсон . пецар 2е Fol. 81 b col. 2
 екшаней е тале 2ωрон ех22 пецтсиастиріон н2
 2 пееете 22 п2а ет 22аат 2е отите пенсон
 от2ωн е рон .

ВѢРЪ ꙗꝑоръ нѣ ѡтпъ еѥ персон тогѣ нѣеї

ροτὸ π̄σι τετ̄η ἀδικιοσύνη ἢ ροτε εἰ τα πεκρα-
 ματετες **εἰ** πεφάρисσαιος· πετ̄η | ὥων εἰ ροτη εἰ Fol. 83b col. 1
 τειπ̄τερο ἢ **αἰ** πητε· ετ̄ε παῖ οτ̄ **μο**πον εἰ ὅλ
 ρ̄η ἢ σωψε **εἰ** πετ̄ πητ̄ παη εἰ ροτη εἰ ὅλ·
 ἀλλὰ εἰ ὅλ ρ̄αἰ π̄ κε ρωῶ ἢ πεπ̄σιχ·

[illegible][illegible]

Чотерсадне пат же нас етехон е вола п тли-
 тотрца те е вола зити пехрнѣ етепѡне е
 зоти е тлитотрца те е вола рѣ плотос ѿ
 пепнѣ п не сеепе Чотерсадне пат е тре теѣре
 ѿ ренѣнтречѣ ѿ рен копѡна | етѣнѣ е вола
 рѣ нет еѡпѣтѡсѡт · же нас зити наї етеге е роот
 етѡнтѣ ѿѡот е тѣнѣѣѣрѡне ѿ пѡотте
 етѣнѣ · аѡ етѣ · аѡ етѣхарѣзе · пѣжаѣ тар же
 ѣ тарѡт ѣ нѣтѣ · ѡѡне ѿ хрѣстѡс тарѡт р хрѣс-
 тѡс е рѡтѣ ·

Зітї наї же он ꙗ҃цѣрнѣ | наѣ н тѣо-
ноуа ет шооп шад роу • наї тар пет аде ратот
ꙗса отнаи ѿ пхоис • наї ент цхоос наѣ
еушаней ꙗси пррѡ же ленин пет сиадѣ ꙗте
па ейѡт ꙗтетꙗлнропомей ꙗ теинтерѡ ент атсѣ-
тотѣ ннтꙗ хин ꙗ тѣатавола ѿ просеос • Лигнѡ
тар ате | тꙗ теой •

Fol. 84 b col. 2

ⲁⲓⲉⲓⲃⲉ ⲁⲧⲉⲧⲓ ⲧⲥⲟⲓ · ⲉⲛⲉⲓⲟ ⲛ̅ⲱⲙⲓⲟ · ⲁⲧⲉⲧⲓ ⲱⲡⲧ ·
 ⲉ ⲣⲱⲧⲓ · ⲉⲓⲛⲏ ⲕⲁ ⲑⲛⲟ ⲁⲧⲉⲧⲓ ⲛ̅ⲱⲱⲧ ·

¹ Above $\sigma_1 \pi$ is written $\rho\sigma\omega\eta\tau$, in a different hand.

Єішѡне не не атетї ѿпашине • неї рѡ пе-
штеко • атетї єї шаа рої:

Нтерот р шпире де пѣи п акаіос • аѡ
Fol. 85 a col. 1 аѡ | ос же пхоіс птап̄ наї пак н аш н
17 отоеиш •

Чнахоос пак же ралинн фѡ ммоос нитї же
еф осон атетїаас п̄ ота неї котї ет соһн •
анон не нт атетїаас наї • потрот сар е ротн
е пет отааб отмитетсеһнс те е ротн е пех̄с •
Fol. 85 a col. 2 аѡ неї | роот̄ е ротн е на не х̄с • шатре е
роу п̄ ртперетнс м̄ пех̄с •

От монон же отїт̄ отност ммаот • алла
ешже откоти он не пет етїтаф̄ • паї н̄талоу
е рраї •

Аѡ ешшантсѡ н отмаѡнтнс п̄ отѡ м̄ мот
н ѡрї ммаате е пран н отмаѡнтнс ралинн
Fol. 85 b col. 1 фѡ | ммоос нитї же н есѡр̄ пѣи пецвене •
ѣф пак ѡ пр̄мао н отпрофасіс м̄ м̄тризе
м̄ ме •

Є ѡл сар рїтї наї етнаре е рок п̄ шѡр̄ р̄
рѡн м̄ пнотте ексанш̄ н̄ ммаотї м̄ пех̄с : аѡ
ексанш̄ ммоот ерпак етанаггазе ммоок ан •
Fol. 85 b col. 2 пр̄рѡ де н т̄пе мѡпанс | казе отае мѡшет
телос • алла шафшоп е роу н̄ п̄ реуф̄ етроот̄
же нас ет̄ етехи • аѡ етїма же нас ететїма
ммоот •

Аѡ етноиѡнеи м̄ п̄ рнке р̄п̄ не прос
отоеиш же ететармот е ротн е тноиѡна п̄ п̄
Fol. 86 a col. 1 ша енез • наї | мари р̄ петмеете п̄ ша енез • п̄
отоеиш п̄м̄ •

Аѡ маротшѡне м̄пе мтѡ е ѡл п̄ пенѡал •
псешѡне р̄п̄ темѡтхн же нас еншанге е пе-
отоеиш • еп̄ енкааӯ п̄сѡн • отае п̄тї т̄м̄ ѡиш
не пет шроп • тенот̄ п̄тїшѡшт̄ е ѡл рнт̄ м̄

THE DISCOURSE OF ARCHBISHOP THEOPHILUS ON REPENTANCE AND STRENGTH.

Fol. 86 b col. 2

ΟΥΛΟΓΟΣ ΗΤΕ ΠΕΗ ΠΕΤ ΟΥΛΑΒ Η
ΕΪΨΤ ΑΠΑ ΘΕΟΦΙΛΟΣ ΠΑΡΧΗΕΠΙΣΚΟ-
ΠΟΣ Ε ΑΧΤΑΥΟΨ ΕΤΒΕ ΤΠΕΤΑΝΑΪΑ
(sic) ΠΗ ΤΕΚΡΑΤΙΑ · ΑΥΨ ΟΗ Ε ΤΗ ΤΡΕ
ΠΡΨΠΕ ΑΠΕΛΕΙ Ε ΡΟΨ · Ε ΠΕΤΑΝΟΪ
ΕΨΠΑΤ ΟΥΤΑΨΟΨ ΗΨΙ ΝΕΧΡΟΝΟΣ Η
ΖΛΕ ·

✠ — ✠ — ✠

Fol. 87 a col. 1

κα

ΠεχαΨ ΗΨΙ ΠΕΠΡΟΦΗΤΗΣ ΞΕ Α ΝΑ ΡΜΕΪΟΟΤΕ
ΨΩΠΕ ΝΑΪ / Η ΟΕΙΚ Α Π ΕΡΟΟΤ ΑΪ ΤΕΨΨΗ · ΑΨΩ
ΟΗ ΞΕ ΟΥΡΗΤ ΕΨΟΤΟΨΨ ΕΥΘΕΪΗΝΤ ΠΠΟΤΕ Η ΑΤ
ΣΤΟΨ Ε ΒΟΛ ΑΗ :

Fol. 87 a col. 2

ΤΕΠΟΤ ΘΕ ΠΕΣΠΗΤ ΜΑΡΨ ΘΑΪΚΟ Π ΠΕΨΨΤΧΗ ΖΪ
ΖΕΠΠΗΝΣΙΑ ΕΠΨ Η ΠΕΨΩΜΑ Ε ΠΠΟΤ ΖΪ ΖΕΠΡΪΣΕ
ΕΝΑΨΩΟΤ · ΨΑΠΤ ΠΡ ΨΒΪΡ Ε ΠΑΡΤΕΛΟΣ Η ΤΜΕΤΑ-
ΠΟΙΑ / ΞΕ ΚΑΣ ΕΨΕΚΑ ΤΕΨΖΗΝ ΨΑΑ ΡΟΠ · ΠΤΑ ΠΕΤ
ΟΤΑΑΒ Ψ Η ΠΕΨΩΜΑ Ε ΠΠΟΤ ΨΑΠΤΟΤΧΡΟ Ε ΠΑΠ-
ΤΙΚΗΜΕΝΟΣ ΚΑΤΑ ΠΕΤ ΣΗΖ ΞΕ ΕΤΗΝΗΤΗ ΣΕΜΟΤΟΤ
ΑΜΠ Π ΠΕΡΟΟΤ ΤΗΡΨ · ΑΤΟΠΗ Η ΘΕ ΚΕΪ ΕΣΟΟΤ Ε
ΚΟΟΠΣΟΤ ·

Fol. 87 b col. 1

ΑΨΩ ΟΗ ΠΑΠΟΣΤΟΛΟΣ ΨΕΒΩ ΝΑΠ ΞΕ ΜΟΤΟΤΤΗ /
Π ΠΕΤ Α ΜΕΛΟΣ ΕΤ ΖΙΧΑ ΠΚΑΖ · ΤΠΟΡΨΙΑ ΤΑΚΑ-
ΘΑΡΣΙΑ · ΠΠΑΘΟΣ ΤΕΠΠΟΤΜΑ ΕΘΟΟΤ ·

Fol. 87 b col. 2

ΖΟΤΑΠ ΞΕ ΕΠΨΑΠΤΑΑΠ Ε ΤΜΟΚΡΕ ΖΪ ΖΕΠΠΗΝΣΙΑ
ΑΪ ΖΕΠΨΛΗΛ ΑΪ ΖΕΠΟΤΨΗ Π ΡΟΕΙΣ · ΠΤΠΕΨΟΤ
Α ΠΕΨΩΜΑ ΑΪ ΤΕΨΨΤΧΗ · ΤΠΠΑΡ ΨΑ ΖΩΩΠ Π
ΩΨ Ε ΒΟΛ ΑΪ ΠΡΕΨΨΑΛΕΪ / ΑΔΤΕΙΑ ΞΕ ΑΚΠΑΣΕ ΖΑ

Несѡ • ѡ тметаноїа рї тог҃мїтїраш ет снї
мї отшаже ет зорї • рї потемоѣ ере ѡ пїпнїт
Fol. 89 b col. 1 ратї отон нї • птѣ | птѡ тар пе пта р жї моет
знтѡ пї пет отааб тнрот е зотн е пачѡн п
пї рїсе •

Тот пїтнѣтї ꙗе е зраї ѡ на мєрате птетї-
носмєї п тметаноїа рї пї носмєсїс пї петї-
пнстїа • птетїтѡгѣ мїос рї песѣ потче пї
Fol. 89 b col. 2 петїшлнл • аѡ птетїстєфанѡт мїос | рї
пєѡѡїѡ пї петїрмїїоѡте • же нас ершан пї не
аретн тнрот нѡт е псѡ п тносмєсїс епта тетї-
носмєї мїос пї знтѣ •

Тоте сєнасѡтѡг рї отсон пї сєї псєхорете
рї пет мї ѡтхн • рї птре нѡї ꙗе отѡг пї знт
Fol. 90 a col. 1 тнѣтї • сєнар тнѣтї | п ат нѡѣ • еѡтн ꙗе
нї
тєпѡт тѡмєлїа мї пєгросш мї псѡмѡ • еѡтн
не штортїр нї пѡѡс • мї мї мєєтє ет жѡгм
мї рѡѡ нї еѡѡт •

Еѡтн пї нѡг мї мї мостє мї пї ꙗ тѡн •
еѡтн пї ѡнїт мї мї понїрїа • еѡтн мї мїт-
Fol. 90 a col. 2 жѡсїгнт • мї пї пї шѡ | же ет нѡшї • еѡтн мї
порнїа мї пї жѡгм мї мї мїтнѡєїн • еѡтн п
еѡѡт ет шѡтєїт мї пї рїѡѡтє ет пїрєїѡѡт • еѡтн
мї мїтшнѡ мї пї отѡм мї пї сѡ мї пї ꙗгѣ •

Еѡтн мї мїтарѡс мї пї жїрѡѣ рї отпа-
Fol. 90 b col. 1 тѡлїа • нїм пєтє пїѡѡѡшѡн ет рї шѡнїр | е тмє-
тѡнѡїа пї рї шѡмїѡ е пїї пєѡѡт тнрот • нѡї ет
тѡм пї пї ѡл мї пєнїгнт же епєтнѡт е потѡєїн
ет гѡ шнїрє •

Тмєтаноїа тар шѡстрє прѡмє рет тїг пї ѡе
пї отѡтѡс • аѡ шѡстрєѣѡл е пжїсе гїтї пє-
сарєтн • пет мєтѡнї тар ет ѡскєї рї от-
Fol. 90 b col. 2 мїтжѡѡрє | рї отгнѡ мї отєїѡе еѣѡшѡт мїмѡтє
е нѡѡѡѡн пїпє нѡї ет нѡмѡн е ѡл пї шѡ епєг •

пса тнѣтїи • ететнаде цар е нии ерѣнокоси
мїи ѿтїи рїи метїи рїсе и ѿе и тїметаногїа • алла
марїи† нас и рентагїо е пїа и и агаѿон ент-
асїтоз нан е воа | рїа пїсїе • аш не и агаѿон
итасїтоз нан е воа рїа пїсїе •

Fol. 92 b col. 1

Аш он не и аѣаон епатаат нас . отпистіа
отшлнл еѡтаав . ере непсіх порш е бол . ере
негрнт рѣ пжсе . † нас ѿ отѣвїо ѿ рена-
щароме наї ешаре и апелос р швр е праме
етвнтот . † нас ѿ ренрѣїо | оте . наї е
щадωшѣ и паплн и ткеренна . † нас ѿ
отпистіс ѿ отдрепіс . наї ешат тре праме рон
е ротн е ппосте .

Fol. 92 b col. 2

Т нас ꙗже ѿѣнѣша на рзѣхъ ѡи ѡбачаѣ е рзѣхъ
е непернѣ • аѡ ѡи ꙗже ете ѡбачаѣ е ѡи
ѡи ѡѣнѣше ꙗже нѣ • аѡ ѡи ѡи ѡи | ѡи
ѡи теѣхъ • ѡи ꙗже аѡ ѡи теѣхъ ꙗже
теѣ ѡи ѡи тре ѡи ꙗже ѡи ѡи ѡи ѡи
ѡи ѡи ѡи ꙗже ꙗже ꙗже ꙗже ꙗже ꙗже
ѡи ѡи ѡи ꙗже ꙗже ꙗже ꙗже ꙗже ꙗже
ѡи ѡи ѡи ꙗже ꙗже ꙗже ꙗже ꙗже ꙗже

Fol. 93 a col. 1

 $\overline{\lambda c}$

Алла фпаракалеи ѿ ѿтѣ на мерате. же
нас | ететпадарез ѿмате ѿтетѣ тѣ на лаат
етер пѣлаат зѣ петѣпадар. сезѣшоже цар е
рон ѿ пат ѿмѣ ѿсѣ петѣже. Аѿ ѿ шаре
ѿсооне епѣѿлетѣ ѿ пат ѿмѣ. е пѣѣ ет ере
пѣхрѣѣ ѿ ѿтѣ.

Fol. 93 a col. 2

[illegible]

Fol. 93 b col. 1

Fol. 93 b col. 2

зѣ е рос • ꙗпр тре нре е зраї е прїсе нѣ тѣ
свтѣ е рон зѣ пѣа етѣмат •

ꙗпр тренеїе тоотот ꙗ зенатнѣ ꙗтїрїсе
енѣшнан е воѣ • се тѣ свтѣ е рон • ꙗпр тре
тїохї е т | керенна ꙗтїшїне ꙗса тїетанїа • Fol. 94 a col. 1
ꙗ ꙗетанїа зѣ пѣа етѣмат • сенаотωщѣ ꙗ лѣ
сежос нан ꙗсї напелос ꙗ речтїеωрей зꙗ
отσωнї ꙗ отапїлн же етѣе от тетїωщ е воѣ
е пжїнжн •

Пѣа ап пе пѣї н ωщ е воѣ • аѣжос
е рвтї | ꙗ пет ꙗаат • аѣжот е рвтї ꙗпет Fol. 94 a col. 2
ꙗсвтѣ е роот • а пет отааб енкасеї етсѣмїе е
зраї ꙗ пїотте за рон етжω ꙗеїос же анрїсе
енѣшнан е воѣ теншотωѣе тентасзωωле •

ꙗ тетїот етѣмат щаре ꙗ аѣелос ꙗ торпн
ет зїхї ꙗ ко | ласїс шатсωнѣ ꙗ неѣтхн ꙗ ꙗ Fol. 94 b col. 1
речрїноѣ ꙗ сеножот ен тартарос ꙗ ꙗїте •
ꙗсетащѣ ꙗ неѣбасанос е перотот • аѣ ен
шанрїсе ен рїеїе нїе пет ꙗсвтѣ е рон • ꙗ
нїе пет ꙗшанагтнѣ за рон ꙗ пѣа етѣмат •
ꙗ нїе пет ꙗжї ꙗ ненрѣїеїооте ꙗ тоотї ꙗѣжї-
тот ен топос ꙗ | тїнїтшанагтнѣ • ꙗ нїе зꙗ Fol. 94 b col. 2
пет отааб пет ꙗагтѣ ꙗ пїотте ежї тен-
ѣлїѣс ꙗ тїанагнїн етї ꙗ знтѣ • ешωпе ен-
шанїот еїп ꙗетанїї ежї неїноѣе •

Нете ꙗп ꙗр зωѣ де е роот ꙗ ꙗ еїшотї
зѣ ꙗсѣа • ена | зе е роот тѣн етретѣноѣе Fol. 95 a col. 1
е рон зѣ пѣа етѣмат • ꙗ ꙗат отде ꙗ лз
нотѣ ꙗ ꙗ ꙗ еїлооле отде се ктїсїс ꙗш-
ѣноѣе е рон ꙗ пѣа етѣмат •

Отде ꙗ ꙗотїн ꙗшїне ꙗса шїре ꙗ пѣа
етѣмат • отде ꙗ ꙗаат ꙗшїне ꙗса шїере |
отде ꙗ шїре ꙗшѣноѣеї енеѣїоте • отде ꙗ Fol. 95 a col. 2
отсон ꙗшѣноѣеї е пѣсон • ꙗ ꙗаат зꙗ ꙗї

пекрѡ • ꙗ еѣнапѡт е тѡн са ѡл ѡ пекпнѡ •
 маѣ ꙗе се оти же аш | не нпазре ет наѡе- Fol. 96 b col. 2
 рапете ѡ пеѣ нос ꙗ шѡне • ꙗ от не тпазѡѡѣ
 е ѡл ехѣ теѣ нос ѡ плнѡ ꙗ теѣ мѣне •

Пѣ рѡт ѡѡе мѣ носѡ • мѣ хрѣма мѣ
 мѣтрѡмаѡ • мѣ лаат сар рѣ наѣ нашѣ пазре
 е рон • ѡѡе пѡсѡс тѣрѣ мѣ не | т ꙗ рѣтѣ Fol. 97 a col. 1
 нашѡнѡеѣ е рон ап • тѣназе сар ап е пазре Лѣ
 ѡѡерапете мѣон мѣнттеѣ е пѣшлнл мѣ тѣнс-
 та мѣ пѣѡѡ • Наѣ сар ꙗ теѣ мѣне неѣ еѣшѣ-
 сом мѣоот е рѡѡѣ е ѡл е жѡн ѡ пѣат ꙗ
 тепапѡтѣн •

Пѣ ꙗ пѣеѣе ѡ пѡеѣс ѡ пѣтѣрѣ ꙗ пѣнре
ѡ пѣотте ет ѡнѣ • пѣн | таѣплѡсѣ ꙗ пѣе Fol. 97 a col. 2
 мѣ • аѡ ѡ пѣте мѣ пѣаѣ • ѡалѡсѡ мѣ
 пѣерѡт • пѡеѣс ꙗ неѣ рѣ ѡ пѣте мѣ неѣ
 рѣѡ пѣаѣ пѣе тѡѣ те тѣѡѣсѣ маѡаѣѣ •
 еѣшѡѡ ꙗ пѡт • еѣе пѡт шѡѡ ꙗ рѣтѣ •

Еѣшѣ е ѡл еѣѡ мѣѡс же па еѣѡт ма тѡт-
 ѡѣ е ѡл рѣ теѣ ѡнѡт • аѡ ѡн же па еѣѡт Fol. 97 b col. 1
 еѣѣ ѡнѣшѡм маѣе | пѣѣ аѡт саѡт • плнѣ
 маѣе пѣѡтѡшѣ шѡне пѡѣ ап • енеѣшлнл же
 шѡа шѡмѣт ꙗ сѡѣ еѣѡ мѣѡс же еѣѣ пѣѡтѡшѣ
 не паѣ маѣеѣшѡне •

Ѧѡѡт ꙗтеѣнѡт е пѣѣ шѡѣ ꙗ рѡте ꙗта
 пѡеѣс ѡ пѣтѣрѣ ѡѡѣ еп еѣѣ рѡте ап рѣтѣ ѡ
 пѣѡт • ꙗтѡѣ сар пѣтѡ н еѣѡѣсѣ ѡ пѣѡт •
 аѡ ꙗтѡѣ пѣтѡ ꙗ ѡеѣс е | рѡѣ • алла е ѡл Fol. 97 b col. 2
 же ѡнѡтте еѣшѡѡ рѣ ѡѣѡт еѣѡѣе • е аѣ-
 шѡне рѣ ѡѣѡт ꙗ ѡѡѡ ꙗ рѡме • е тѣе ѣѣ
 ꙗне ѡ пѣѡт рѡ пѣтѣрѣ • неспѣѣеѣ сар наѣ
 не • аѡ сѣпапаѣаѣѡт мѣѡѣ епѣѣ н ꙗ
 рѣѣѣѡѣе •

Еѣѣе паѣ аѣѣме ѡѡн | мѣе же ѡнѡт те та- Fol. 98 a col. 1

раше ги отогноу же аменеи пет сѣамааѣ ꙗте
па еѡт ꙗтетꙗ кѣропомеи и тѣмѣтерѡ ент
аѣсѣтѡтѣ нитꙗ жи и тѣкатаѡлн ꙗ ꙗнос-
мос.

Fol. 103 b
col. 1

Аѡ он ѣѡ ꙗмос же пет нате отѡ ꙗ неї
нотꙗ и отѡ ꙗ мос и ѡрѣ ꙗмате гѣмни ѣѡ
ꙗмос нитꙗ же неѣсѡ | рѣ ꙗси неѣбене . ꙗїатѣ
ꙗ не нт аѣнѡ е ѡл ꙗ пет гѣтотѡу гѣ ꙗ треѣ
р ꙗѡе е роу . же сѣпаѡу ꙗ ꙗѣхѣроѣрафон
ет е роу . аѡ он ет а роу ꙗ отон нѣ .

Fol. 103 b
col. 2

ꙗїатот ꙗ пет ꙗр аѣа р е текѣлнѣа е
гѡотѣ ꙗ рѡгѣ . ꙗ мнне . ꙗ гѡтѡ же ꙗ ꙗнат
ꙗ жи е ѡл гѣ ꙗ мнѣтирѣон ет отѡаѡ . ꙗ
ꙗсѡмѣ мꙗ ꙗсноу ꙗ ꙗѡеис ꙗ ꙗѣхѣ : же |
ѣꙗѡѡпе еѣтиг мꙗ ꙗ аѣѣлѡс гѣаї гѣ ꙗ ꙗнте
еѣнат е роот ꙗ гѡ гѣ гѡ . еѣотѡѡѣ ꙗꙗмат ꙗ
тапрѡ гѣ тапрѡ гѣ тетѣпе же аѣлѡѡеа .

Fol. 104 a
col. 1

ꙗꙗ

Еѡе ꙗї ѡ ꙗа мѣратѣ ꙗꙗр тре ꙗѣ гѣннѣ
ꙗ ꙗѣѡл отѡе гѣренѣне ꙗ ꙗѣѡтѣ . ꙗ ꙗѣоот
мꙗ тетѡн . же ꙗс ене р ѡл е ꙗѣоот нѣ : |
ѣѡрѡѣ ѣар е роꙗ ꙗси ꙗѡѡе . аѡ ѣꙗѣ ꙗꙗ
гѣ отѡннѣ ꙗ нотѣ . еѣ тѣ еї гѣ отѡмѣлѣа
ѣꙗѣ гѣ отѡѡѣ .

Еѣ тѣ еї гѣ отѡнѣѡѣс гѣнѣ . ѣꙗѣ гѣ от-
ѡнѣ . еѣ тѣ еї гѣ отѣоот еѣѡѡеїт ѣꙗѣ гѣ
отѡрнѣа . еѣ тѣ еї гѣ отнѡу ѣꙗѣ гѣ
отѡѡѣ .

Fol. 104 a
col. 2

Еѣ тѣ еї гѣ отѡнѣрѣа еѣꙗѣ гѣ отнѣ . |
еѣ тѣ еї гѣ отѡѡѣ ѣꙗѣ гѣ отѡꙗ ꙗ ꙗѡѡ
мꙗ гѣнѡл . еѣ тѣ еї гѣ гѣнѡѡѡс . ѣꙗѣ гѣ
гѣнѣѣѣѣ еѣгѡот .

Запаз гѣꙗлѡс ѣꙗꙗ[а] тѡотѣ е ѡл аꙗ ꙗси
ꙗѣ . [ѣꙗ]нотѣ ꙗѣ [ѣѡ]рѣ гѣнѣ . еѣ[ꙗꙗ]нотѣ е
гѣ[ѡн] е тѣнѣ рѣ[ѣѡѡ]мѣ ѣѡ ꙗ тѣмѣлѣа е гѣаї

THE DISCOURSE WHICH SAINT ATHANAS-
SIUS, ARCHBISHOP OF RAKOTE, PRO-
NOUNCED CONCERNING THE PASSAGE
IN THE GOSPEL OF SAINT MATTHEW,
“THE KINGDOM WHICH IS IN THE
HEAVENS IS LIKE UNTO A RICH MAN
WHO CAME OUT IN THE MORNING
TO HIRE LABOURERS FOR HIS VINE-
YARD.”

Fol. 105 a
col. 1
ⲁ

ΟΥΛΟΓΟΣ Ε ΑΥΤΑΥΟΥ ΗΣΙ ΠΑΓΙΟΣ
ΑΘΑΝΑΣΙΟΣ ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑ-
ΚΟΤΕ ΕΤΒΕ ΠΕΖΡΗΤΟΝ ΕΤ ΣΗΞ ΖΠ
ΠΕΥΑΥΓΓΕΛΙΟΝ Η ΚΑΤΑ ΠΑΘΑΙΟΣ ΧΕ
ΕΣΤΗΤΩΗ ΗΣΙ ΤΗΝΤΕΡΩ Η Π ΠΗΤΕ ΕΥ
ΡΩΠΕ Η ΡΠΠΛΩ. ΠΑΪ ΕΝΤ ΑΥΕΪ Ε ΒΟΛ
Ε ΖΤΟΟΤΕ Ε ΘΗΕ ΕΡΓΑΤΗΣ Ε ΠΕΥΠΛ
Η ΕΛΟΟΛΕ.

— ❖ — ❖ — ❖ — ❖ —

Fol. 105 a
col. 2

Πεχε πχοεис ρⲁ πεταυτελιον ⲁⲓ μαθαιος χε
επ̄τωη η̄σι τη̄ντερω η̄ ⲁⲓ πητε ετ ρωⲓε η̄
ρⲓⲙⲁω. πᾱι εντ αῡε̄ι ε βολ ε ρτοοτε ε θηε
ερ̄γ̄ατ̄η̄ς | ε πεϋⲙⲁ η̄ ελοολε. αῡϣⲓⲛ̄τ̄ε ⲙⲓⲛ̄
η̄ ερ̄γ̄ατ̄η̄ς ετ σατεερε ⲁⲓ περ̄οοτ αῡϣοοτ̄σοτ ε
πεϋⲙⲁ η̄ ελοολε.

Αῡε̄ι χε ε βολ ⲁⲓ π̄νατ η̄ χ̄π̄ ϣοⲙετ̄ε. αῡϣ̄ατ̄
ε ρενκοοτε εταρ ε ρατοτ ρ̄η̄ τατορ̄α ετοτοϣ̄.
πεχαϣ η̄ η̄ κοοτε χε ⲃωκ ρωτ τη̄ν̄τ̄η̄ ε πα ⲙⲁ η̄
ελοολε. ατω πε τετ̄η̄ ⲙⲓϣ̄α ⲙⲓμοϣ̄ †η̄ατααϣ̄ η̄η̄τ̄η̄ :

զի քազ և Կնուе • ацр̄ ջωհ е рос ջի օտψαλ-
 тиріон • а ωснē ջе е քинл̄ և օе և օтелооде ջи
 тиріиос ջамуе •

Fol. 106 b
col. 2 Բежац̄ же օтн̄ω և елооде е Һапогс Һе с |
 шл̄ջ Һе քинл̄ • аτω Һескарпос օш •

Нашп̄ мп̄тотн̄ же Һе և апостоѴос Һаї ент ацр̄ē
 е роот етотосц̄ և Һероот тир̄ц̄ • Һаї ет օтосц̄
 е Һол ջи Һерѳнте тирот և тапоміа елпе Һааг
 օҺоот • елпе ҺагаѳѴолос ешѳҺоот е тп̄т-
 ресц̄ш̄ше еїѳѴолон • ևп̄ ц̄ешѳне іѴѳрәннне Һѳа-

Fol. 107 a
col. 1
ē

птистнс е ջеп | Һапнлос և ևд̄ և օтѴуе ջи с̄ω •

Петрос ևп̄ ц̄ешѳҺоц̄ етп̄т̄ ат Һагте •

Апареас ևп̄ ц̄ешѳ^(sic)Һоц̄ ջи օтѳамуе և
 Ժѳջ և երе цр̄ ջал և օтсгме • етѳе Һаї
 аѳмѳтте е роц̄ же Һѳагнр̄тес ете Һаї Һе Һшнре
 և Һерѳтѳѳаї և тп̄е •

Fol. 107 a
col. 2

Е Һол же ևп̄е Һааг ешѳҺот ջи և քаզ е
 երе օр̄ ջωհ Һац̄ • Һц̄ѳ Һене | Һаг Һата Һет̄ш̄ш̄ •
 е Һол же ҺетѳҺене Һащѳц̄ ջи և Һнте •

Етѳе Һаї Һеже Һсѳтнр և апостоѴолос тирот
 же Һа еїѳт̄ և рѳме Һтагтааг Һаї е Һол ջи
 Һносмѳс • аїг̄е е роот̄е ջепскетос և сѳтп̄ Һе •

Fol. 107 b
col. 1

Палн օн Һе Һтагтааг Һаї тирот ևп̄ еїтаге
 Һааг е Һол և ջнтот • аτω ևп̄ шѳѳе ևп̄ |
 Һааг е еи шѳаа рої елнтт̄и Һте Һа еїѳт̄ • ент
 ацтотѳї сѳн ևмѳц̄ • еис Һейшаже таиѳ ևмѳн
 же Һѳѳт̄ ет օҺе ерѳатнс е Һесѳм̄д և елооде •

Fol. 107 b
col. 2

Нм̄ ջѳѳц̄ Һе Һей еп̄тրѳпос • Ժѳѳ ևмѳс же
 Һѳѳеис Һе • іс̄ Һе Խс̄ Һшнре և Һпѳтте ере
 Һс̄рнм̄а тирот և Һѳѳт̄ և тоот̄ц̄ ете և ևнс-
 тиріон • Һѳ̄ ере Һесѳѳе шѳѳп̄ ջи քинл̄ аτω և
 Һе ջеѳҺос • | Һтоц̄ Գар ац̄ѳѳос же Һѳѳт̄ ևē և
 Һшнре ац̄ѳ̄ Һн̄к̄д Һм̄ е ջраї е Һесѳѳѳ • օтшнре
 Һеже тѳѳ̄ те теклнрѳм̄а •

Και τὰρ ἀτχι ρωот **α̅** πνομос е ρεпагатагн
и аττελос алла **α̅**п отгарег е роу · аτω ен
етнр̅α̅ **α̅** е ρотн е пхоеис · етбе **α̅** маөнтнс и
іωганинс **α̅**п на нефариссаіос же сепнстете ·
Fol. 109 a
col. 2
потн же сепнстете ан · адроот немаөнтнс
сепараба и тпарадосіс и непресвнтерос · сееі
ан и петсіх егнаотω **α̅** петоеик · сеотω **α̅**
сесω сепатала̅ ·

И апостоѡос ρωот сер̅с ρм̅с сеотω **α̅** ρа
перн̅о · сесор̅α̅ ρ̅α̅ пносмос · наі ρωот нр̅α̅
же етбе от немаөнтнс бωл е бωл и псабба-
Fol. 109 b
col. 1
тон · аτп | онеі е неі ρает и ергатнс **α̅** ме ·
аготωш̅б пезау и от̅α̅ **α̅**моот же пешвнр †х
α̅мок ан п̅соп̅с · **α̅**п п̅таіс̅п̅т̅с п̅мак ан
ет сатеере · х̅ **α̅** пете пωн пе н̅б̅ωн · н̅ма пе
паі ент ачх̅ неі х̅п̅о тнрот ·

Тхω **α̅**мос же п̅се лаат ан пе п̅са пе нт-
агхоос нау же пешвнр пе п̅танеі ет̅н̅нт̅
аріу · ете іот̅α̅с пе пе нт ас† е ρотн ρ̅α̅ пс-
Fol. 109 b
col. 2
тнр ρ̅п̅ ρен | нос и̅ копнт̅с̅мос же етбе от
α̅п от† **α̅** п̅соп̅с̅ е бωл ρа ш̅п̅т̅ ш̅е и̅ сатеере
п̅сетаат и̅ и̅ ρнке ·

Сш̅же к̅ц̅роот̅ш̅ ρа п̅ρнке ω̅ пе прозотнс
агрок н̅ρωч̅т̅ и̅ п̅ет̅п̅н̅α̅ ρ̅α̅ пеклосотомωн · и̅
же пекбаλ отп̅н̅рос пе · же ан̅ от̅α̅с̅α̅ос
Fol. 110 a
col. 1
анок · етбе же енеч̅о̅ **α̅** п̅н̅рос еч̅ρω | ч̅т̅ и̅
нет от̅н̅от̅же **α̅**моот е роу · ере псωтнр̅ п̅тоу̅ о̅
и̅ ас̅α̅ос̅ п̅мау̅ еч̅ρор̅ш̅ и̅ ρнт̅ · е ρраі е х̅ωч̅ ·
и̅α̅

Пезау же нау же от̅н̅ екг̅з̅іс̅теі наі е ρ̅ п̅е†
от̅α̅ш̅ч̅ ρ̅п̅ нетенот̅не · ете таі те тап̅олог̅α̅ **α̅**
п̅н̅от̅те е х̅ωч̅ · же от̅н̅ екг̅з̅іс̅теі наі анок п̅н̅от̅те е
Fol. 110 a
col. 2
† б̅еке и̅ ρот̅о̅ **α̅** пет на̅ρ̅ ρωб̅ · аτω таκρ̅не и̅ | пет
на̅ ρ̅ ас̅ε̅β̅нс̅ · наі пе и̅ **α̅**п̅т̅α̅п̅т̅ре̅ и̅ **α̅** **α̅**п̅т̅κρ̅-
α̅р̅α̅ и̅ іот̅α̅с̅ · ене ч̅н̅р̅α̅р̅α̅ τ̅αρ пе ρ̅α̅ п̅εч̅лас̅ ·

псѡтнр • ꙗѡѡт не потѡеи ѿ ꙗѡс | ѡс • ѿ ꙗѡс
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 ꙗѡѡѡ ѿ ꙗѡѡѡѡс •

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col. 2

ѡѡ ꙗѡ ѿ ꙗѡѡѡ ꙗѡѡ ꙗѡ ꙗѡ • ꙗѡ |
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col. 1
17

ꙗѡѡ ꙗѡѡѡѡ ꙗѡ ѿ ꙗѡѡ ꙗѡѡѡ
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col. 2

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Fol. 113 b
col. 1

ꙗѡѡ ꙗѡѡѡ ꙗѡѡѡѡ ꙗѡ ꙗѡѡѡ ꙗѡѡѡ
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 ꙗѡѡѡс •

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col. 2

LIKEWISE A HOMILY PRONOUNCED BY
PROKLOS, BISHOP OF CYZICUS, IN THE
CHURCH OF ANTHEMIUS IN CONSTAN-
TINOPLE, ON THE LAST SUNDAY IN
LENT, WHEN HE WAS INSTALLED IN
THE ARCHIEPISCOPAL SEAT, AND
NESTORIUS THE HERETIC WAS PRE-
SENT.

ΣΟΦΟΝΙΣ ΟΥΣΟΦΟΛΙΑ Ε ΛΥΤΑΤΟΣ
ΣΗ ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ ΣΗ ΤΕΚΚΛΗ-
ΣΙΑ Η ΑΝΘΕΜΙΟΣ ΗΣΙ ΠΡΟΚΛΟΣ ΠΕΠΙ-
ΣΚΟΠΟΣ Η ΚΥΖΙΚΟΣ ΣΗ ΤΚΥΡΙΑΚΗ Π
Π ΒΗΛ Ε ΒΟΛ· ΣΠ Π ΤΡΕ ΤΘΪΣΟΥ
ΕΧΗ ΤΚΛΘΕΣΡΑ Η ΤΪΝΤΑΡΧΗΕΠΙΣΚΟ-
ΠΟΣ ΕΪΨΑΥ ΗΣΙ ΝΕΣΤΟΡΙΟΣ ΠΣΛΙ-
ΡΕΤΙΚΟΣ·

✧ — ✧ — ✧ :

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col. 2

Царе тешпнре апшд а пенсωтир хрѡ е
пеншаже· марес ѿωхѣ пѣт тмѣтречѣ пост п
шаже а пенлас п надрп теї шпнре а поот·
е вол же спашпωз ап е пшп п пташе оеш п
тмѣт речр п ет напотч апе птаѿѿѡт амоу
за роп· ката песашд· аш гар пе прωѣ ент
ацшопе п теї де жп п енез· п ѿе | а пет
пнат е роу· теноз гп ѡпнетс· пта аш п
потс мееее оп п теї де енез· п пта аш п
лотисмос монмен е роу енез·

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col. 1

Н аш пе прнт ент ацплассе амоу· н аш

не пшѣже ент аѣхоуѣ • ꙗ пѣал ент аѣнат е
 роу • ꙗ пѣааже ент аѣсѡтѣ е теї сѣн ꙗ шпнре
 ꙗ теї мѣ • ете паї не пеѣс ентаѣѣ сарѣ зꙗ
 отѣ • е аѣхарізе нап ѣ пѡнѣ • ѣ | не прꙗ Fol. 116 b
 пат е пѣаѣѡлос енез етстнлїотѣ ѣѡу зꙗ col. 2
 пшѣ за рон • зꙗ пѣсѣѡс •

Отѣ ѣп ѣнат е роу еѣшѡ ꙗ теѣѣсис за
 пѣаѡт • отѣ ѣп отѣаѣ е ѡл енез • е тре
 ѣсѡте ѣ пѡсѣѡс за ѣаѣ ꙗ заѣ • отѣ ѣпѣ
 пѣѡс • ꙗ ѡт ꙗѡу ꙗ ат нѡѣ шѡпѣ енез ѣ
 ѣ ꙗ отѡѣ ѣ пѡѣ • | отѣ ѣп отѣѡ е ѡл Fol. 117 a
 ѣ пѣранѡс енез же от ат еїѡт не ката сарѣ col. 1
 ꙗ же аѣѡтѣ е пшѣ • е тре ѣсѣн отѡн пѣ шѣа
 роу • ꙗ е ѣ ѡнѣ пат • отѣ ѣ пѣѡѡс ꙗѣѣ
 шѡп е роу енез ꙗ отѡѡнѣ ꙗ рѣѣѡл ѣ
 пѣѡт •

Пѣ тѣ ꙗ не зꙗ тѣннѣ ѣпѣ ѡѡт енез
 еѣѣ пѣт ѣѣѡт • же нас епѣснат е пѣтраѣ | ѣѣ Fol. 117 a
 ент атѡлѣѣ е роу е ѡѡн е пѡѡте • ѡѡ col. 2
 те е ѡѡ е тѣѣсарѣ •

Отѣ ѣпѣ ѣѣѣте стѡѣ еѣѣ пѣт ѣѣѡт паї
 ент аѣѡѣѣ • отѣ ѣпѣ пѣѡѡ калѡпѣзѣ енез
 зꙗ отѣѡѡѡт • ꙗѣѣ ꙗ тѣнѣ рѣѣѣ ѡнѣ • ѣѡлѡн
 ѣ зꙗ отѣѡѡѡт аѣ ѡлѡ зꙗ отѣѡѡѡѡн • ѣп
 ѣѣѡѡ ѣѡ ꙗѣ ꙗ ент атѡѣѣ ꙗ зꙗнѣѣ: ѡл |
 ѡл ꙗѣѣѡпѣ ꙗ пѣѣѣѡс ꙗѣ ꙗ ент аѣѡѡн е Fol. 117 b
 пѣснѣ col. 1 •

Пѣ отѣпѣ ѡѡѡ ѣ ѣѣсис енез е аѣѣ ѡѡѡнѣ
 ꙗ ѡѡѡ ѣѣ ѡѡѣ ꙗ отѣѣ зꙗ пѣѡѡ • атѡ
 аѣѡѡѡн • ѣѣнѣѣ е ꙗ ент аѣѡлѣсѣ ѣѡѡѡѣ
 зꙗ зꙗнѣ ꙗ тѣѡѣѡѡс ꙗ отѣпѣ ѣ пѣѣѣѡѡѡѡ
 ѡѣ ет ѣѣѡѡн ентѡу ꙗ ент аѣѡѡѡн зꙗ пѣѡѡ
 ѡѡнѣ ꙗ ѡѡѡ •

Ѣ аѣѡѡнѣс пѣрпѣ ент аѣѡлѣѣ е ѡл е | ѡл Fol. 117 b
 col. 2

ερχαυ ριτ̃ι πμοτ̃ • е аѣотωн̄ ε̄ βολ̃ η̄ та-
настасис ριτ̃ι тнаане η̄ тпарθενос̃ •

Ω̃ι пей ма мен ешаре пехронос̃ таге пехп̄ •
и̃ пей ма де ρωωϥ пет σ̃ι̃σοи пет таше оеиш
ρ̃η̃ от̃еп̃η̃ • и̃пе лаат̃ η̄ ρиеӣ е аѣталоч̃ ех̃и̃
п̄от̃сиастир̃и̃ • чи̃ и̃ пноѣ и̃ пнос̃и̃ • е-
мент̃е̃ е п̄от̃оеиш̃ | ент̃ а п̄от̃те̃ жи̃ морф̃η̃ η̄
ρ̃и̃ра̃л̃ •

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col. 1
н̄з̃

Λτω аѣплассе и̃ п̄ωи̃а̄ η̄ ат̃ шаже е роϥ •
аѣтааϥ ρиωωϥ • па̃ӣ де теϥсар̃з̃ мен̄ пе п̄ωн̄ •
п̄еϥсноϥ де пе п̄ωте̃ • п̄еп̃и̃а̄ де пе те сѣрат̃ис̃ •
теф̃т̃е̃ис̃ де и̃ п̄от̃те̃ и̃η̃ т̄сар̃х̃η̃ • кал̄ωс̃ от̃η̃
аѣхоос̃ η̃си̃ п̄иагар̃и̃ос̃ п̄ат̃л̄ос̃ же̃ ап̃ арх̃а̃и̃он̃
от̃е̃и̃е̃ • еис̃ ρ̃н̃те̃ | а̃ ρ̃еп̃ ѡ̃р̃ре̃ ш̄ωпе̃ • та̃ӣ те̃
ѡе̃ η̃та̃ пе̃ η̃таϥ̃е̃ е̃ п̄ес̃н̄т̃ е̃ βολ̃ η̄ ρ̃н̄т̃ε̃ с̃и̃от̃
е̃ т̄еп̃т̃и̃ѡ̃к̃ е̃ ρ̃ра̃ӣ • от̃на̃ρ̃ η̄ ѡ̃р̃ре̃ • па̃ӣ е̃нт̃а̃
пе̃ η̃та̃т̃на̃аϥ̃ ρ̃η̃ от̃ом̃ϥ̃ т̄ѣ̃ωϥ̃ ρ̃и̃т̃η̃ т̄сар̃з̃ е̃нт̃
а̃т̃х̃т̃ос̃ η̄ ρ̃н̄т̃ϥ̃ •

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col. 2

Οθαλασσα η̄ ѡ̃р̃ре̃ ес̃ρ̃λ̄от̃λ̄ωот̃ • η̄ ес̃х̄ос̃е̃ •
е̃и̃ п̄ета̃с̃ се̃ η̄ ρ̄ωи̃е̃ η̄ сар̃з̃ м̄оо̃ше̃ ρ̃ӣ ж̄ос̃ •
от̃а̃ε̃ и̃п̄ от̃ор̃ | ш̄ос̃ ρ̃и̃т̃и̃ п̄ноѣ̃ • от̃ѣ̃и̃ос̃ η̄ ѡ̃р̃ре̃ •
па̃ӣ е̃нт̃ аѣ̃тре̃ η̃п̄ол̄е̃и̃ос̃ λ̄ѡ̃ от̃ѣ̃н̄ϥ̃ • аѣ̃ма̃ρ̃ϥ̃̃
е̃ аѣ̃х̄он̄ϥ̃̃ е̃ βολ̃ ρ̃η̃ от̃е̃и̃р̃н̃н̃ • от̃и̃п̄т̃р̄ωи̃е̃ η̄
ѡ̃р̃ре̃ • та̃ӣ е̃нт̃ аѣ̃х̄он̄и̃е̃с̃ е̃ аѣ̃е̃и̃а̃с̃ е̃ βολ̃ ρ̃η̄
от̃и̃о̃от̃ •

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col. 1

Ε аѣотот̃ρ̃ε̃ η̄ не̃ со̃п̄ ρ̃и̃ п̄к̄ωρ̃т̃ и̃ п̄еп̃и̃а̄
ет̃ от̃а̃а̃ѣ̃ • от̃ш̃и̃ше̃ η̄ ѡ̃р̃ре̃ • от̃кет̃ет̃е̃ сар̃ и̃η̄
с̄от̃с̄о̃от̃ше̃ сар̃ η̄ не̃ со̃п̄ от̃а̃ε̃ с̄ѣ̃ѣ̃е̃ • | а̃л̄ла̃
ет̃ш̃и̃ше̃ ρ̃η̄ от̃п̄и̃ет̃ис̃ • е̃т̃ѣ̃о̃от̃ ρ̃η̄ от̃от̃с̃и̃а̃ η̄
от̃ω̃т̃ • η̄ ш̄о̃и̃те̃ η̄ ρ̃т̃п̄ост̃ас̃ис̃ •

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col. 2

На̃ӣ не̃ т̄ѣ̃та̃ше̃ о̃е̃иш̃ и̃и̃оϥ̃ на̃п̄ η̃си̃ п̄еп̄ро̄-
ф̃н̄т̃ис̃ е̃ϥ̃ж̄ω̃ и̃и̃ос̃ же̃ ρ̃и̃ п̄ер̄о̃от̃ е̃т̃и̃и̃а̃т̃
п̄и̃от̃те̃ на̃от̃ω̃н̄ε̃ е̃ βολ̃ η̄ от̃ш̄о̃ж̃не̃ и̃η̄ от̃е̃о̃от̃
ρ̃и̃ж̃и̃ п̄на̃ρ̃ • ρ̃η̄ а̃ш̄ η̄ ρ̄о̃от̃ а̃х̃ис̃ е̃ ρ̄он̄ ω̃

Откатапетасма пе ап ѿ зареиоуе · пецѣ
 Fol. 120 a тар | от е воѡ пе зѿ ренатеѣнатар · отзѣла-
 col. 2 стирѣон ап пе еѣлаѡот ѿ нотѣ · пецѣ тар
 от е воѡ пе зѿ отзѣлн · отхеротѣн тар ап
 ѿ мотиѿ ѿ сѣх ѿ рѡме · отшпире тар те
 тецтехнѣ ·

Алла техриа те ѿ отзѣѡ несоот же нас
 еѣсѡрѣ ѿ знтѣ е потѡнѣ ѿ отам рѡме · алла
 Fol. 120 b аѣѡн он еѣ на шѡхе | ѿси потѡаѣ ѿ ѣрре ·
 col. 1 аѡ ѣѡѣ ѿса тѣнтѣнос ѿ пѡѡхе ѿ пѣпро-
 лѣ (sic) фнтис еѣѡѣ ѿ пѣпѡ ет отаѡ · аѡ от п
 ет ѣѡ ѿмѡ · анок фпистете ап же а пѡотте
 отѡнѣ е воѡ зѣѡ пѡар · еѡ пете ѿ тѣсхнѡа
 хѣ мѡрфн зѣ пѣне (sic) ѿ рѡме ·

Алла еѡѣ кѡѣ ѿса пѡѡѡс ѡ потѡаѣ
 аѡ кѡ н ат сѡтѣ ѿса пѣпрофнтис · аѡ ѿ
 Fol. 120 b катафрѡнеѣ ѿ ѿ еѡтѣѣлѣстис | аѡ кѡѡне
 col. 2 ѿ пѡѡхе ѿ напѡстѡлѡс · отк отн мѡрѣ хѣ
 неѡтѡхѣон ѿтѣѣме е воѡ зѣ тоотѡ · же еѡ-
 зѡѡѡлѡѣѣ ѿ пѡѡѣс ент аѣѡт зѿ тѣарѣ · же
 нѣ пе ·

Аѣѣс ѿтѣѡт прн ѿ шѡрѣ · аѣѣс е рѡн ѡ
 прн же еѣѣ от аѣѡн е рѡн ѿ неѡнтн · ѿт
 ер отѣѣѡ ѿ пѡѡѣс · еѣѣ от же отрѡме пе
 Fol. 121 a еѡѡт | еѣ пе пе пѡтѣѣѡ ѿмѡ · отк отн
 col. 1 кѣѡѡ ѿ рѣ пѡѣ зѣѡѣл пѡѡѡѡс еѡѡтѣ
 лѣ ѿмѡ ·

Тѡѡѣ тѣѣ он · аѣѣс е рѡн ѡ тѣѣ · же еѣѣ
 от ар фѣѡѡте ѿ отѡне ѿ пѡѡт ѿ мѣере ·
 еѣѣ же а ѿѡѡѡѣ кѡѡнѣ ѿ пѣспр ѿ пѡѡѣс ·
 е воѡ же отрѡме еѡѡѡѣѣ пе п ет отѣѣѡ
 Fol. 121 a ѿмѡ зѡрѡ · еѣѣ от ѣѣ отн ѿп | еѣ еѣме
 col. 2 еѡѡѡне е наѡѡѡѣ пѣсѡѡлѣтис · аѣѣс е рѡн
 ѡ пѡар же еѣѣ от аѣѡтѣ еѣ неѣ рѣѡѡѣ

отѣе пнотте еїре ꙗ теї нос ꙗ толмнрїа · етѣе
же отрѡме еѡшотейт ꙗ ет отсѣѣѣт ѡмоу ·

Етѣе от ѡп ꙗстѡт еннаѣ е несаїас еѣотейсе
ѡмоу рїтї мапассн · алла ма жне прѣпѣ рѡѡу
он же аѡїс е рон ѡ прѣе же ет | ѣе от а пна-
тапетасма пѡр етпассѣѣѣт ѡ пеѡѡс етѣе же
отрѡме еѡшотейт пе нтаѣсѣѣѣт ѡмоу · етѣе
от ѡп ꙗнарѣ ꙗт ер отпѡрѣ е ѡл рї текмннте
ѡ песноу ꙗ захарїас ·

Fol. 121 b
col. 1

Аполотїзе нан тенот ѡ тектнїсїс тїрѣ ете
ѡ есѡаже · ꙗтаннрѣссе ан пѣхас ꙗ отрнѣ ѡ
прѣсѡнїт · ꙗ отѡѡр рѡрѡл ан ꙗ ент аѣтѣс
пѣу е пѣот · алла ꙗтанѡштортѣр | аѡ анстѡт
етѡѡс ѡ пѡѣїс · тпѣ сар ѡѡ е ѡл же пнотте
ент аѣр сарѣ ꙗ ент аѣсѣѣѣт ѡмоу рї тсарѣ ·
ѣсѣотн е паї рї отѡрѣ · анок сар пѣхас ꙗ
е нт аѣрѡкѣ аѣї е песнїт ·

Fol. 121 b
col. 2

Прї аѡнан е ѡл же па ѡѣїс пѣїс пе нт
аѣсѣѣѣт ѡмоу рї тсарѣ · анок ꙗтаїр рѣте
рнїѣ ѡпѣѣѣїн | ꙗ тѣѡнїтнотте · аїсѡн е рої
ꙗ па антн · пнар рѡѡу он ѡѡ е ѡл же пѡннї-
отрѣс ент аѣѣѣѣї ꙗ отсарѣ пе нт аѣсѣѣѣт
ѡмоу рї тсарѣ · нѡ сар еѡѡе аїѡ пѣхѡу е
па рѡннѣ ꙗ тѣссарѣ рѡ пѣѣѣѣї · алла ѡп
еїѣѡѡрѣ е рѣтн ѡ пѡннѣꙗꙗꙗ ꙗ тѣѡнїтнотте ·

Fol. 122 a
col. 1

лз

Ѣалассѡ ѡѡ е ѡл же пѡѡѡр рѡрѡл ан |
пе нт аѣсѣѣѣт ѡмоу рї тсарѣ · ѡѡре ꙗѣссе
сар ѡ пѡѡѡр рѡрѡл ѣрѡѣ ꙗ та ѡїс · ꙗ
отернїте ѡ ꙗѣѣѣѣт ѡ па ѡѣїс етѣѣѣѣт ꙗ та
ѣѣїс ·

Fol. 122 a
col. 2

Прѣпѣ ѡѡ е ѡл еѡѡ ѡмоѣс же пѣт отѡѡѡѡ
нѡу ꙗ рнїѣ ѡн ꙗ ѡѡр ꙗѣѣѣт ꙗ ет отѡѡс
ѡмоу рї тсарѣ · етѣе паї ѡп еїѣѡѡу рѡ теї
толмнрїа ꙗ теї ѣѣѣ · аїпѡр ꙗѣѣѣї · аїїте |

Fol. 122^b
col. 1

ашнан е ѿ ѿл же отрѡиіе ап еѡшотеїт̃ пе нт
аѡеї е песнѣ е ннѣ̃. †соотн цар пѣхач̃ же
от пе прїсе ент аїшопѣ̃.

Fol. 122^b
col. 2

Пе нт аїхитѣ̃ цар ϑѡс аѣхмалѡтос̃. аїре
е роѡ е п ет еѡшѡтѡм̃ ѡиоѡѡ пе е ϑѡѡ ннѣ̃.
аλλὰ еш̃же нѡ н а пистос̃ е нестоїхїон̃. отн
отн марїѡнѣ̃ ѡтѡм̃¹ н ѡ пнѣ̃. ѡхїс̃ е рон
ѡ н аѡелос̃ ѡн̃ н архїаѡелос̃. | ѡн̃ не-
тратїа тнрот̃ н ѡ пнѣ̃ же ннѣ̃ п ент аѡтѡ-
нѡ̃ е ѿл ϑїхѡ̃ пкаѡ̃. аѡ п ент аѡсѡѡ̃
ѡиоѡѡ ϑн̃ тсарѡ̃.

Аѡ сѣпаѡтѡшѡ̃ тнрот̃ еѡш̃ е ѿл ѡн̃ пе-
профнтнс̃ ѡтеїа̃. же пхѡеїс̃ ѡ̃ ѡтѡ ѡтѡѡ пе
прѡѡ ѡ̃ пеѡѡ̃. паї̃ ете пѡѡ̃ пе пеѡѡ̃ ѡн̃
памаѡте̃ ѡа̃ енеї̃ енеѡ̃ ϑамнн̃.

✠ — ✠ — ✠ — ✠ — ✠ — ✠

пронѡс̃ парх̃непїскопѡт̃.

— — — — —

¹ Written over an erasure. After ѡ an а is visible, but it belongs to the word which has been erased.

THE HOMILY WHICH PROKLOS, BISHOP
OF CYZICUS, PRONOUNCED IN THE
GREAT CHURCH OF CONSTANTINOPLE
WHEN NESTORIUS THE HERETIC WAS
PRESENT, CONCERNING HIS CON-
TEMPTIBLE DOGMA ON THE SUNDAY
WHICH PRECEDED THE HOLY FORTY
DAYS.

ΟΥΤΟΙΣΙΑ Ε ΑΥΤΑΥΟΥ ΗΟΙ ΠΡΟ-
ΚΛΟΣ ΠΕΠΙΣΚΟΠΟΣ Η ΚΗΖΙΚΟΣ ΖΗΤΗΟΟ Fol. 123 a
Η ΕΚΚΛΗΣΙΑ Η ΚΩΣΤΑΝΤΙΝΟΥΠΟΛΙΣ col. 1
ΕΥΨΙΑΥ ΗΟΙ ΝΕΣΤΟΡΙΟΣ· ΠΑΙΡΕΤΙ-
ΚΟΣ ΕΤΒΕ ΠΕΥΤΟΚΙΑ ΕΤ ΣΗΥ Ε ΗΛ-
ΠΟΥΡ Ε ΖΟΥΗ Ε ΠΕΖΗΕ Η ΖΟΥΤ ΕΤ
ΟΥΛΛΑΒ·

✠ — ✠ — ✠ — ✠

Зєнрѣмаѡ ємате не и ѡд ѡ гате и тѣофіа
и техаріс ѡ пиотѣ· оуа ѡ ипє ає ѡмоу не
прѣт ѡ пєї сѡ | оуѡ є зотѣ ѡ пѣтѣион· Fol. 123 a
стаїнѣ ѡсѣ тѣнѣшѡт ѡ таѡрѡ ѡ текклѣсїа· col. 2
ѣроотѣ ѡсѣ пшѡ ѡ пѣтѣсїастѣрїон· оула-
прос ємате те тѣнѣшѣ ѡ пѣтѣр·

Оу ат шѡѡ є рѡс те тѣнѣтѣмаѡ и ѡ єуѣт
ѡ пѣтѣр· оу ат фѡонєс є рѡѣ· аѡѡ оѡнѡс
не пѣтѣсѣтѣрѡс и ѡ ѡѡрѣѡ єт нѣ є тѣѣ· тѣї
харіс соотѣ ан | ѡ мѣтѣнѣ· пѣхѣ тѣр п єт Fol. 123 b
ѣ ѡ тѣї харіс· аѡѡ єшѡѡ кѡѡѡ ѡ пѣєрїт col. 1
ѡѡѡт є неѡѡѡн єт оуаѡѡ· аѡѡ кѡсѡтѣ

πε[χ]ειροκραφο[ς] ετ αρον [π]υρσρ̄ [и] некст-
п[а]ρωτη.

Т [α]ῡζησις ἡ νεκλ̄νε[ια] • ποτωш [ε] βολ ἡ
 т[и] [и]̄ετсеβн[с] • λοιπον ε̄шω]πε αβκα[βωλ] ἡτε-
 κпλ[ани] | [ӣ]̄п̄ τεκματο̄ • [ω]ш̄ ε βολ ρω[ω]κ
 ӣп̄ πноμο[θε]тис̄ мω̄ѣ[сн]с̄ же па̄ї̄ пе [па] πно̄те
 †на]† ε̄ρο̄т̄ на̄ч̄ • [ε]те̄] пω̄ч̄ пе̄ пе̄̄ро̄т̄] ӣп̄
 па̄ма̄ρ[те]̄ ш̄а̄а̄ па̄ῑωн̄̄] тн̄ро̄т̄ ӣ а̄ῑωн̄̄] ρ̄а̄ӣӣ •¹

Fol. 130 b
 col. 1

✠ — ✠ — ✠ — ✠ — ✠ — ✠

[п]рок̄лос̄ [пеп̄с]ко̄пос̄ •

✠ — ✠ — ✠ — ✠ — ✠ — ✠

¹ A portion of the outer edge of Fol. 130 is wanting, and therefore several lines of *a* col. 2 and *b* col. 1 are incomplete; the numerous portions of words in brackets represent an attempt to restore the text.

Fol. 134 a
col. 1

ΣΔ

и҃н та сѣх ан те нтастаміе наї тирот • и҃тос |
он те нт асплассе и҃ пшорп̃ и҃ рѡме а҃ааи •
ет҃бе наї и҃п̃са теплассіс и҃ пшорп̃ и҃ рѡме
ет р̃и҃ ткенесіс •

Fol. 134 a
col. 2

Ѹѡ и҃иос он и҃си пѣкаіос іѡѡ же ари пиеее
же и҃такплассе и҃иої и҃ ооие • аѡ он еїнактої
е пкаѡ • аѡ он же и҃н и҃такѡрт ан и҃ ѡе и҃
отерѡте • акнот̃ и҃ ѡе и҃ отѡаѡи • | акѣ де
ѡиѡт и҃ отѡаѡ и҃н рен аѣ • акнѡлѡт де и҃
ренкеес и҃н рениот̃ • акнѡ де и҃ рн̃т и҃ отѡиѡ
и҃н отнѡ • пекѡи пшине пе нт аѡѡарез е па
пнѡ • еѡит̃ наї и҃ рн̃т ѣсоотн же отншѡи
и҃иок е рѡѡ нии • и҃н лаат де ѡ и҃ ат ѡи
наѡран •

Fol. 134 b
col. 1

Сит̃ он пѣѡлиѡѡос аѡѡѡ ѡи и҃иос же
пекѡи пе нтаѡплассе и҃иої аѡѡиѡї • аѡ
он же и҃ток пе нтак и҃т е ѡѡл р̃и҃ рн̃т̃ и҃
таѡаѡ • аѡ он же р̃и҃ отѡп̃ и҃пе пѡкас
ѡп̃ е рѡн ептак таѡиѡѡ р̃и҃ пѡп̃ • Ѹѡ
и҃иос он р̃и҃ іѡрниас же и҃па ѣ плассе и҃иок
р̃и҃ ѡн ѣ соотн и҃иок • аѡ и҃п̃ кеї е ѡѡл р̃и҃
тооте аїт̃ѡиок •

Fol. 134 b
col. 2

Ип̃са наї де тирот еѡѡѡ тѡиѡ и҃ пнотте
те нтассѡн̃т и҃ тек | тн̃сіс тир̃ѣ • тп̃е и҃н пкаѡ
и҃н ѡалассѡ • и҃н нет и҃ рн̃тот тирот • еїе ет҃бе
от и҃тоот и҃ еѡпатакѡ и҃се ѡѡл е ѡѡл р̃и҃ отнѡѡ
и҃ шторт̃ѣ • тектн̃сіс аѡ пѡиіе • и҃н п̃рпе и҃
ѡѡиѡи •

Fol. 135 a
col. 1

ΣѢ

Палн он Ѹѡ и҃иос и҃си пѡѡеіс р̃и҃ пѡ-
аѡѡѡион же ѣѣ рѡѡ аѡ па еїѡт̃ ѣ рѡѡ ѡаѡ
ѡраї е тенѡт • пѡоот де и҃ рѡоот ен | т аѡѡ-
иѡоот и҃си пнотте • аѡѡиѡоот р̃и҃ отнѡѡ и҃
отнѡѡ • и҃н отѡѡѡ и҃н отѡѡѡѡт̃ • аѡ он
ѡоот и҃ ѡѡ и҃ рѡиіе аѡѡѡ еѡѡѡѡѡѡ и҃

THE DISCOURSE WHICH THE HOLY
PATRIARCH, APA ATHANASIOS, ARCH-
BISHOP OF RAKOTE, PRONOUNCED
CONCERNING THE SOUL AND THE
BODY.

ΟΥΛΟΓΟΣ ΕΛΧΤΑΤΟΥ ΗΘΙ ΠΠΑΤΡΙ-
ΑΡΧΗΣ ΕΤ ΟΥΑΛΒ ΑΠΑ ΑΘΑΝΑΣΙΟΣ
ΠΑΡΧΗΕΠΙΣΚΟΠΟΣ Η ΡΑΚΟΤΕ· ΕΤΒΕ
ΤΕΦΥΧΗ ΠΗ ΠΣΗΑ·

Fol. 142 b
col. 1

✠ — ✠ — ✠ — ✠ — ✠

Πῶς μεν ετ οὔτινοοτ αἰου ρη α πινε
αἰ πονος η ρητῃ· παῖ ετεβτωτ ε χωρ η πετ
α ψυχῃ· ἡτωτῃ ρωτ τητῃ ὡνε ετετῃεβτωτ
προς τσοι α πῶς μεν· ἀλλὰ σερ χρια οη α
πετ σωτῃ· η θε παρ α προτ α | πε ετε α
εϋτ καρπος εχῃ παρ· οὔδε αρε παρ τοῦ
εχῃ προτ α πε· ταῖ τε θε ετε αρε παρ
της τοῦ εχῃ πετ τοῦ σωτῃ· οὔδε πετ τοῦ σωτῃ
εχῃ πετ σωτῃ ἡσω· πλotos δε πατ α πῶς μεν·
αῶ τειπτεπντ μαρτοχοκ ε βολ ἡσι πετ
σωτῃ·

Fol. 142 b
col. 2

Εἰς πλotos παρ τοῦ η τεϋσοι· ἡτετῃ ρωτ
τητῃ αἰ πονος εα τετῃ ρ ὡρη ετῃε
τητῃ ε βολ ρη ρωκ ηη· ρι πονος αἰ
τειπτ α πιστος δε σεδ η ἡδε ε τακαιοστιν·

Fol. 143 a
col. 1
οθ

Πῶς παρ τοῦ οὔδε ταπαη· αῶ τειπτ α πιστος
οὔδε τπιστες· η θε οη ετ ερε η ετ σαψε τοῦ
η ετ ρολθ· αῶ πακε τοῦ ποροειν· αῶ

[illegible]

Fol. 143 b
col. 1

Тѣсоотѣ цар на мерате же ошѣн нѣм ет
мнѣ ѿ нѣмъ рѣ пѣоносъ рѣ | апѣста • сеѣ ѿ жаже
е такаюстѣнн • роѣс ѣе е рѣтѣ енетѣ ѿ жаже
е такаюстѣнн • ѿтетѣшѣѣ е рѣтѣ н тѣстѣс мѣ
таѣапѣ • же етѣе наѣ ѿта мет ѣѣаѣ тѣрот
ѣѣаѣ • жѣн ѿ тѣротѣѣе ѣѣа ѣѣаѣ е тѣнѣт •

Fol. 143 b
 col. 2

Пне пнотте рѡ е роу е тре цхоос же марѣ
 таеѣѡ н отрѡме . ката пенѣѣне мѣн тенрѣкѡн .
 алла ц тре прѡѣ отарѣ ꙗса пѣѡже . а пнотте
 тар ѡ н отнар е ѡл рѣ пкар . аѣплассе
 мѣнос | н отрѡме . ката теѣрѣкѡн мѣн пеѣѣне .
 аѣнѣе е ротн рѣ пеѣрѡ н отпнѡн н ѡнѡ .

Fol. 144 a
col. 2

Азѡи же асѡупе за тоотѣ ѿ пѣотъ . еѡне
теѡпарабасисъ . аѡа а пѣпласѣиѡ н азѡи рѣ
хриѡ е тре ѡплассе ѿѡиѡу ѡ не соѡ е ѡол зѣ
тоотѣ ѿ пѣотте пѡниѡтросъ . же нас еѡеѡт-
хаѣ . а прѡѡе пар сросѡреѡ тоѡсѣ | е пѡазъ . еѡ
пѣпнѡ пѡрѡѡ е ѡол ѿѡиѡу . пѡѣ ент асѡиѡе е
зѡтѡ е зѡаѡ ѡ зѡтѣ . е асѡупе н ѡтпнѡѡ н
ѡнѡ . пѡѣ ѡе аѡѡѡзѡте ѿѡиѡу . зѡѡ ѡтѡпѡс ѡ
наѡе ѡт ере ѡѡѡтъ . зѡѡ пѡѡѡ еѡтѡѡѡтте е рѡѡ
же ѡѡѡте .

сѡтѡи ꙗѣ теѡѡхн̄. еѡѡре ꙗѡс е не-
 рѡоте и ꙗѡ сооне е тре ѡторпѣ ꙗѡ рнѡт̄. ете
 ꙗѡ не ꙗѡ ѡпѡоеик̄. ѡп̄ ѡпорѡа. ѡп̄ ѡпѡ-
 ѡѡѡсѡеѡ. ѡп̄ ѡ ѡпѡреѡѡѡе еѡѡлон. ѡп̄
 ѡ ѡпѡреѡетѣ рѡѡе. ѡп̄ ѡ ѡосте.

Fol. 145 b
col. 2

Наѡ тар не ꙗѡстакѡе рѡѡе ꙗѡ рнѡт̄ ꙗѡ |
 теѡѡхн̄. аѡѡ еѡѡе ꙗѡ ꙗѡѡѡѡѡѡѡс рѡ ꙗѡѡт̄.
 аѡѡѡ ѡе рѡѡѡ ꙗѡпѡѡѡс епѡ аѡѡѡѡѡ ꙗѡѡ.
 е тре ѡѡѡѡѡе ꙗѡс рѡ ѡѡѡте. е ѡѡ ѡе
 аѡѡѡѡ ꙗѡс ꙗѡ ѡе и ѡѡѡѡе.

Fol. 146 a
col. 1

Пѡѡ аѡѡѡѡ е рѡс е тѡѡ треѡ ѡѡѡѡ е
 ѡѡѡѡѡ е пѡѡѡѡ ꙗѡѡ ꙗѡс е аѡѡѡѡ. а
 тѡѡѡ ѡѡѡ е | ѡѡѡ рѡѡ пѡѡ. рѡ пѡѡѡѡѡ ѡѡ.
 е аѡ ѡѡѡс ѡѡѡ е ѡѡѡ ꙗѡ пѡѡѡѡѡ е ѡѡѡ ѡе те-
 ѡѡхн̄ ѡѡѡ аѡ ꙗѡ рнѡт̄ еѡѡѡѡ ꙗѡѡт̄.
 теѡѡхн̄ рѡѡс сѡѡѡ рѡ ѡѡѡте рѡ рѡѡ пѡѡѡ
 аѡ. аѡѡѡ рѡ рѡѡ ѡѡѡѡ.

Fol. 146 a
col. 2

Еѡѡе ꙗѡ. ѡп̄ ѡ еѡѡѡѡѡ е ѡѡѡѡѡ е пѡѡѡѡ
 ѡѡѡ ꙗѡс е тѡѡ тре ѡѡѡѡ рѡѡ пѡѡ. ꙗѡ ѡе
 тар и ѡѡѡѡ | р̄ рѡѡѡ еѡѡѡѡ ꙗѡѡ пѡѡ пѡѡѡѡ
 ѡѡѡ ꙗѡѡѡѡ.

Fol. 146 b
col. 1

Таѡ рѡѡѡ те ѡе еп̄ еѡѡ теѡѡхн̄ ѡѡѡ аѡ рѡ
 ѡѡѡте пѡ пѡѡѡ рѡѡѡ ѡ пѡѡѡѡ пѡ е тѡѡ
 тре ѡѡѡѡ. теѡѡхн̄ ѡѡ аѡѡѡѡ ѡѡ ѡѡѡѡ рѡ
 рѡѡѡѡѡѡ аѡѡѡ аѡѡѡѡ рѡ пѡѡѡѡ ѡѡѡ ꙗѡс
 ꙗѡ ѡе ꙗѡ рѡѡѡѡ. еѡѡе ꙗѡ ѡѡ аѡѡ аѡ ѡѡѡ.
 аѡѡ пѡѡѡ | ѡѡ ꙗѡс е аѡѡѡѡ рѡѡ пѡѡ. те-
 ѡѡхн̄ ѡѡ ѡп̄ сѡѡѡѡѡѡ ꙗѡс рѡ ѡѡѡте.
 е аѡѡѡѡ ꙗѡ рѡпѡѡѡѡѡ ѡѡ пѡѡѡѡ.

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ѡѡѡѡ рѡ ѡѡѡте еѡѡѡѡ аѡѡ сѡѡѡѡѡ еѡѡ
 пѡѡѡѡ еѡ ѡѡѡѡѡ. еѡѡѡ ꙗѡс ѡѡ еѡѡѡ пѡ
 сѡѡѡ. ꙗѡ еѡѡѡѡ ꙗѡ рнѡѡ ꙗѡ рнѡѡ ꙗѡ рѡѡѡѡѡѡ.
 еѡѡѡ пѡ сѡѡѡ ꙗѡ еѡѡѡѡѡѡ епѡѡѡѡ ꙗѡ рнѡѡ.
 еѡѡѡ пѡ сѡѡѡѡ еѡ ѡѡѡѡѡ | ꙗѡ епѡѡѡ ꙗѡ рѡѡѡѡ

п̄ р̄нтѣ м̄п̄ пашвѣер̄ м̄п̄ пастипенне еїмооше
п̄маат̄ п̄ р̄нтѣ · еїхорете р̄м̄ па с̄ома · ет-
моотте тар̄ е рої еїшооп̄ р̄м̄ па с̄ома же р̄оме ·
тенот̄ де ант̄ от̄р̄оме ан̄ алла ант̄ от̄ѣтхн̄ ·

Ершан̄ пмоот̄ тар̄ пор̄ѣ п̄ теѣтхн̄ е во̄л̄ м̄
п̄ома етмоотте е роѣ же | к̄ооп̄ · еѣд̄ п̄ѣ
ѣооп̄ · пейшине п̄са па с̄ома пейшине ан̄ п̄са
па ран̄ · паї енеїд̄ п̄ р̄оме п̄мааѣ · аѣо еї-
шаже п̄ р̄нтѣ ·

Ершан̄ теѣтхн̄ тар̄ л̄д̄ р̄м̄ пессома м̄
еѣкотѣ е шаже р̄п̄ от̄с̄м̄н̄ енесос̄ · алла р̄п̄
от̄с̄м̄н̄ ес̄оох̄ · аѣо ес̄ома̄ емаате · п̄ ѡе п̄
от̄моотсинон̄ е м̄п̄ с̄ | м̄п̄ м̄моѣ · еѣд̄ п̄ ат̄ шаже ·

Таї те ѡе п̄ теѣтхн̄ е м̄птас̄ м̄маат̄ м̄
п̄ома е тре с̄х̄ишнан̄ е во̄л̄ п̄ р̄нтѣ · аѣтан̄
тар̄ р̄м̄ п̄кад̄ п̄ ѡе п̄ от̄скетос̄ е аѣот̄ош̄ е аѣр̄
аѣ шаѣе м̄п̄ с̄ин̄ м̄моѣ · от̄де р̄роот̄ · еѣд̄ п̄
ат̄ к̄м̄ от̄к̄ооп̄ тар̄ пе · теѣтхн̄ тар̄ ешас-
нос̄меі е роѣ ас̄ѡн̄ · аѣѣ п̄ тоотѣ м̄ пр̄еѣ |
шаже · от̄де тар̄ м̄п̄ ш̄ома̄ ес̄от̄п̄ ѡ̄к̄оп̄ п̄
лаат̄ п̄ р̄оме е аѣмоот̄ · же аѣс̄роѣр̄еѣ р̄м̄
п̄ш̄ѡ · от̄де он̄ нек̄с̄от̄п̄ п̄еѣро̄ от̄де п̄не м̄
п̄еѣс̄ома̄ · от̄де теѣм̄п̄т̄ноот̄ · от̄де м̄ екс̄от̄м̄
е тес̄м̄н̄ п̄ лаат̄ ·

П̄ш̄ре тар̄ п̄ас̄от̄п̄ п̄еѣїѡт̄ ан̄ м̄м̄н̄ м̄моѣ ·
от̄де теѣмаат̄ · от̄де п̄еѣсон̄ от̄де п̄еѣш̄вн̄р̄ ·
м̄п̄ ш̄ома̄ тар̄ ес̄от̄п̄ п̄еѣр̄д̄ р̄п̄ п̄ таѣос̄ · аѣо
п̄еѣспотот̄ · | аѣс̄роѣр̄еѣ п̄ш̄а̄ аѣл̄ос̄л̄еѣ · п̄ ѣал̄
аѣштам̄ · п̄атан̄ м̄ п̄еѣр̄д̄ аѣп̄ѡне · м̄п̄
ш̄ома̄ де ес̄от̄п̄ лаат̄ п̄ р̄нтоот̄ · е во̄л̄ же аѣр̄
ш̄оѣш̄ т̄нрот̄ п̄ш̄ п̄ с̄ома̄ р̄п̄ п̄ таѣос̄ аѣтан̄
тар̄ аѣо м̄п̄ ш̄ѡш̄п̄ п̄ р̄нтоот̄ наѣран̄ ·

П̄ш̄ш̄ома̄ тар̄ м̄мон̄ ес̄от̄п̄ от̄кее е тре
ѣт̄от̄ѣ е п̄еѣс̄ома̄ м̄м̄н̄ м̄моѣ · е во̄л̄ же

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п̄ѣ

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col. 1

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col. 1
пѠ пкас со | лп̄ е во̄л е ип̄ сар̄з̄ зω̄н̄с̄ ѿмоӯ ·
от̄д̄е он̄ еѿпате тсар̄з̄ лоӯдеӯ ет̄ со̄о̄де е пкас ·
ип̄ ш̄зои ѿмо̄н е сеот̄ӣн̄ѣ же па мѿе пе ·

Ӣта мѿе сар̄ енез̄ со̄т̄ӣ от̄кас е во̄л зп̄ ѿ
мѿелос̄ · ӣ мѿе пет̄ на̄шт̄амо̄н̄ е па̄та̄н̄ п̄ от̄д̄
е а̄ѿмо̄т̄ · ип̄ ш̄зои сар̄ е тре̄ ке̄ѿе̄ еп̄кее̄с̄ ӣ
Fol. 148 a
col. 2
а̄з̄а̄ӣ · ӣ а̄ш̄ не̄ на̄про̄фит̄ис̄ · ӣ а̄ш̄ | не̄ п̄
с̄ω̄ӣа̄ ӣ ѿ̄ па̄трӣар̄х̄ис̄ · ӣ на̄ ӣ а̄по̄сто̄ло̄с̄ ·
се̄па̄р̄т̄ е во̄л̄ т̄ӣро̄т̄ з̄ѿ̄ п̄ка̄з̄ · не̄та̄п̄ӣте̄ ип̄
не̄т̄с̄ω̄ӣа̄ па̄р̄т̄ е во̄л̄ ·

Ер̄ш̄а̄н̄ п̄ш̄ӣре̄ ш̄ӣне̄ п̄са̄ пе̄ѿе̄ӣω̄т̄ ѿ̄на̄се̄от̄ӣн̄ѣ̄
а̄н̄ з̄ѿ̄ пе̄ӣз̄а̄а̄т̄ · от̄д̄е̄ от̄ш̄в̄н̄р̄ ѿ̄ пе̄ѿш̄в̄н̄р̄
от̄д̄е̄ от̄сон̄ ѿ̄ пе̄ѿсон̄ · а̄т̄ω̄ ѿ̄на̄с̄ѿ̄ пра̄п̄ ӣ
Fol. 148 b
col. 1
ла̄а̄т̄ а̄н̄ е̄се̄от̄ӣн̄ѣ̄ же̄ ӣто̄ӯ пе̄ зп̄ от̄ӣе̄ · а̄т̄ω̄ |
не̄ѿсо̄т̄ӣ пе̄ѿе̄ѿӣе̄ е̄ во̄л̄ же̄ а̄т̄р̄ш̄о̄е̄ӣш̄ · з̄ѿ̄ пе̄-
ӣз̄а̄а̄т̄ · е̄ӣп̄ с̄ӣо̄т̄ ӣ ла̄а̄т̄ ӣ р̄ω̄ӣе̄ ӣ з̄н̄то̄т̄ ·
п̄р̄ω̄ӣе̄ сар̄ жо̄оре̄ е̄ во̄л̄ з̄ӣѿ̄ п̄р̄о̄ ѿ̄ п̄ка̄з̄
т̄ӣр̄ѣ̄ · а̄т̄ω̄ ѿ̄па̄р̄т̄ е̄ во̄л̄ з̄ѿ̄ м̄а̄ мѿе̄ · е̄ре̄
п̄ка̄з̄ сар̄ ѿ̄н̄т̄ зп̄ ӣ та̄ф̄ос̄ · ип̄ не̄ ӣз̄а̄а̄т̄ ·
а̄т̄ω̄ а̄ м̄а̄ мѿе̄ м̄о̄т̄з̄ зп̄ те̄ӣа̄ѿе̄ ӣ не̄т̄ м̄о̄от̄т̄ ·

П̄ка̄з̄ он̄ а̄ѿш̄ω̄пе̄ ӣ от̄ѿ̄ӣз̄а̄а̄т̄ ӣ от̄ω̄т̄ ӣ не̄т̄
Fol. 148 b
col. 2
м̄о̄от̄т̄ · от̄р̄ω̄ӣе̄ ӣ от̄ω̄т̄ пе̄ н̄т̄ а̄т̄ | ж̄ӣт̄ѣ̄ е̄ во̄л̄
з̄ѿ̄ п̄ка̄з̄ · з̄е̄н̄ш̄о̄ ӣ ш̄о̄ ип̄ з̄е̄н̄т̄ѿ̄а̄ ӣ т̄ѿ̄а̄ не̄
ӣта̄т̄то̄ӣсо̄т̄ ӣ з̄н̄т̄ѣ̄ ·

А̄ м̄а̄ мѿе̄ м̄о̄т̄з̄ ӣ не̄т̄ м̄о̄от̄т̄ · ѿ̄а̄ла̄с̄с̄а̄
ип̄ ӣѿ̄ер̄ω̄от̄ · п̄ка̄з̄ ип̄ ӣ то̄т̄е̄ѿ̄ӣ · не̄ ѿ̄н̄рӣон̄
ип̄ ӣ з̄а̄ла̄те̄ а̄т̄от̄ω̄ӣ а̄т̄се̄ӣ е̄ во̄л̄ зп̄ ӣ з̄а̄т̄ѿ̄е̄с̄
ӣ не̄т̄ м̄о̄от̄т̄ · а̄т̄ω̄ а̄ӣѿ̄те̄ а̄ѿ̄мо̄т̄з̄ е̄ во̄л̄ зп̄
Fol. 149 a
col. 1
не̄ѿ̄т̄х̄ӣ е̄т̄ӣн̄р̄ · | ѿ̄ пе̄ п̄ла̄с̄ѿ̄а̄ ѿ̄ п̄ка̄з̄ е̄т̄
ѿ̄а̄
о̄ш̄ ӣ а̄т̄п̄ӣ · ѿ̄ пе̄ п̄ла̄с̄ѿ̄а̄ ӣ ӣ р̄ω̄ӣе̄ е̄ѿ̄а̄т̄з̄а̄не̄
е̄т̄та̄н̄о̄ · а̄т̄ω̄ е̄ѿ̄т̄ от̄ѿ̄ зп̄ з̄е̄н̄л̄т̄п̄ӣ ип̄ з̄е̄па̄-
ш̄а̄ро̄ӣ · про̄с̄ от̄от̄но̄с̄т̄ пе̄ пра̄ше̄ ӣ не̄т̄ з̄ӣѿ̄
п̄ка̄з̄ · а̄т̄ω̄ ӣто̄от̄ е̄не̄т̄ѿ̄е̄е̄те̄ е̄ ро̄ѿ̄ же̄ от̄но̄с̄
пе̄ · ш̄а̄ѿ̄ω̄ж̄ӣ а̄е̄ зп̄ от̄ѿ̄е̄п̄ӣ ӣ то̄от̄от̄ ·

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col. 1

ноиѡа же нас еѣеотѡшѣ · прѡмѣ сар ꙗ ото |
еиш нѣи ѡптѣ лааѡ н аполѡтѣс ꙗ лааѡ ꙗ
снѡ · ꙗтаѣетфране сар н аш ꙗ оеиш енез ꙗси
прѡмѣ ·

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col. 2

Арѡ аѣетфране еѣрꙗ тѣнтра ꙗ теѣмааѡ ·
н аш ꙗ зе еѣнаетфране еѣотꙗ е зотн е пѣане
ѡꙗ пѣсѣѣѡн еѣрнш аѡ еѣснѡ ꙗ сѡ сѡ нѣи
зѡ пѣсноѣ н тѣалазн · аλλα еѣннѡ е ѡл
зꙗ тооте аѣетфране · | пѣннѡнпѣте сар ꙗ
зотѡ е тре ѣмоѡ · аλλα аѣетфране еѣрꙗ
нотнѣ ꙗ теѣмааѡ аѡ еѣѡ екиѣе · н аш ꙗ зе
ѣѡшнѡн е ѡл аѡ ѣрѣе ·

Петѡотꙗ сар ѡ еѣѡшнѡн е ѡл отѡе ѡ
еѣрѣе · аλλα еѣѡ ꙗ шнре нѡтꙗ аѡ еѣстрѡ
зѡ пѣаѡ аѣетфране ·

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col. 1
ѣе

Н аш ꙗ зе еѣнаетфране · еѣзтпѡкѣсѡе е
тре от | тѣнꙗ еѣ е ѡѡ ꙗѣраѡтѣ ꙗѣмоѡ · аѡ
рѡѣ пнш ꙗ ѡз зꙗ еѣтꙗ · зꙗтѡ пѣтрѡ зꙗ пѣснѣ ·

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col. 2

Алла еѡпѣ еѣшанꙗ ѡрѣе ѣнаетфране ·
еѣнаетфране н аш ꙗ зе · ѣнашетфране ан ·
таѣн сар н тѣнꙗшнре шнѣ нѡте е рѡѣ ꙗ
сѡ сѡ нѣи зꙗ зѣпѣнѡтѡѡ еѣннѡ ꙗ ннѡтнѡс ·
аѡ енѣтѡ пѣѣ ан еѡ аѡѡе | пѣѣмоѡ нѡнѡс ·
аλλα еѣнаѡ сꙗѣе ꙗѣѡпѣ шнре ѣнаетфране ·
н аш ꙗ зе еѣнаетфране · еѣ зѡ проѡш н
ꙗ шнре же пѣтрѡ сѡс · аλλα еѣшанꙗ зꙗлѡ ·
аѣѣтѡн н аш ꙗ зе · еѣнаѣтѡн еѡ ѡѡѡ ꙗси
ꙗ ннѡтнѡс н тѣнꙗзꙗлѡ ·

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col. 1

Аѡ е ѡан ꙗ пѡ тнрот те прѡсѡнѡ ѡ
пѣот те шѡсѡѡѣ сѡ теѣѡхꙗ | ꙗ ѡе н ѡт ·
нѡзꙗ · ѡ пѣот пѡѣ еѡѡѣ ꙗѡт нѣи · шнре
шнѣ зꙗ зꙗлѡ · ѡрѣе зꙗ нѡс ꙗ рѡѣе ·

Отшꙗ сар ан ꙗ зꙗлнѡнѡ пѣт нꙗ е зꙗѣѡ ѡ
пѣот · аλλα шѡѣѣ н ѡт нѣи · ере прѡѡѣ

Пет тїноотнот моот е тре црате зїї паї
ерωот. аτω протєе пе мїї фоте. ецтїноот
ммоот е хол зїї тпє. ацѣи баптис | ма зїї пор-
данис зїтїи отрωме ешдѣмоот. п ет ере птнрѣ
ѣи отоеи е хол зї тоотѣ аѣсошѣ зїтїи нїотддї.

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col. 2

П ет ере тѣшѣе мї пе мїї пестеретма аτω
пваз мїи дмїите еѣшѣе мї пѣшѣаѣе аѣшѣтѣ
еѣи отсѣѣс п шѣ.

П ент аѣѣи и отваз еѣмоотѣ аѣплассе ммоу
їи отрωме еѣ | онѣ аѣзтпомине еѣсωш ммоу.
ѣе нас зїи пѣсωш еѣетотѣе прωме ент аѣѣон
е птанѣ. зїтїи пѣѣноѣе. аѣѣ п тѣѣѣтѣхн п
сωте зѣ тѣѣѣтѣхн п п рωме. аѣѣ птѣѣсарѣ
ет отааѣ зѣ пѣплассма тнрѣ и аѣае. аτω
пѣѣноу аѣѣаѣ зѣ птнрѣ. аѣѣ п отрωме
зѣ отрωме. аτω пѣѣмоот зѣ пѣѣмоот.

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col. 1

Пмоот тар ет ере п рωме хрї | ωстї ммоу.
аτω еѣр зоте знтѣ. аѣшѣпе нѣмоот ѣе а пѣхѣ
моот зѣ рон.

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col. 2

Таї те таѣапн пта пѣхѣ отонгѣе е хол е
аѣмоот зѣ рон анон п рѣѣр ноѣе. ѣе нас еѣе-
тотѣон. нм тар п дїкаїос енез пе нт аѣмоот
зѣ отрѣѣрїноѣе п отωт. п нм еїωт пе нт
аѣмоот зѣ пѣѣ шїре | мїи ммоу ент аѣѣпоу.
аш он п шѣнр пе нт аѣмоот зѣ пѣѣшѣнр. п
отсон мї мїерїт зѣ пѣѣсон. мїпе лааѣ тар
енеѣ р паї е тре отѣ моот зѣ отѣ зїи пѣѣ-
отωш. п зїи пѣѣзтор маѣаѣѣ.

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col. 1

рѣ

Пѣхѣ ѣе птоу аѣїї маѣаѣѣ зїи пѣѣзтор
мїи тѣѣаѣапн. анон п рѣѣрїноѣе. от монон ѣе
аѣплассе м | мон п ѣе п аѣае е аѣ тре
ншѣпе п рωме. аѣѣа пт ере птанѣ зїи
пноѣе аѣїї аѣшїи зїсе зѣ рон. аτω аѣѣангон
зїи тѣѣаѣапн.

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col. 2

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col. 2 Χιον ῥ ροτε • ατω α τεκ[тнсис] | тнр̄ штортῥ
 ит ер отнат е пеї мнстирюн и в̄рре м̄и теї
 ѿеωρια и ροτε • етнат е пнотте еѣаше зити и
 рωме • етωоти зароч зити отш̄е • неѣотернте
 де еттахрнт е зоти е роу з̄и зенеїч̄т •

Неѣз̄иχ ρομοιωс етпорш̄ е во̄л • етоӯт неїч̄т
 е зоти е ш̄е •

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col. 1 Иіотзаї де зωот етχλετα | зе м̄иоу ет-
 сωбе • аτω етхн̄р • пет̄о де и ат соот̄и е пин-
 стирюн • а пказ стωт еѣнат е т̄иит̄ ат ш̄ипе
 и и іотзаї • антоотс поеи и и в̄относ аштортῥ
 атк̄и •

Θαλασσα асτωоти е зраї и несраеи • зωсте
 е зев̄с пκосиос •

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col. 2 А пноти штортῥ аѣотωи и рωу • е оикоу
 тнрот • а псонӣ штортῥ з̄и от | ш̄онӣ е зраї
 ех̄и т̄тоλениρια и и іотзаї ет сооч • и реч̄
 р̄отоени и т̄п̄е ат̄р каке • а пр̄и зωт̄и • а поор
 штортῥ аѣроп̄ • аωх̄и ӣси и сїоте т̄е тре
 т̄р отоеи епасеѣнс •

Нере поор м̄ез и отоеи пе • аτω еиѣр̄
 отоеи ан • ит ере пр̄и ѿе зωт̄и • аλλα ат-
 ш̄опе тнрот з̄и откаке • етнат е петнотте
 ент аѣсооптот | еѣаш̄е ех̄и отш̄е и ѿе и от-
 лнстнс • педоот аѣр̄ каке • отаппелос еѣзон̄т̄
 аѣеї е во̄л з̄и т̄инте и и аппелос тнрот ере
 теѣснѣе ток̄и з̄и теѣз̄иχ еѣотот е во̄л з̄и отш̄и
 и ш̄и з̄и отсон •

Аτω ит ер откωλ̄т м̄иоот зити т̄иит̄ш̄а-
 назтнѣ м̄ пеχ̄с • аѣт̄ тоот̄ е пкатапетасеи
 м̄ пр̄п̄е аѣпаз ѣ аѣааѣ и сна̄т х̄и и т̄пе е
 песнт̄ • ере и аппелос | тнрот ш̄ωш̄т̄ е во̄л з̄и
 м̄ пнте етзон̄т̄ е аскωλ̄т̄ м̄иоот тнрот • е т̄е
 тре т̄такоот̄ ӣси т̄иит̄з̄арш̄ знт̄ м̄ пнотте п̄ωт̄ •

Fol. 158^b
col. 2

отнаи ѿмоу • глѣи пѣронос ет жосе • аѿ
 аѿкаѿста ѿмоу ѿ крѣтис ѿ нет онѣ ѿи нет
 моотѣ • аѿ ѿ стратѣнос ѿ пѣсѣнтѣ тѣрѣ •
 еѿгмоос глѣи пѣхеротѣи • пе ит аѿсѣнтѣ ѿ
 ѿгѣи и тѣе ете паї пе пѣтѣфѣнос ѿ ѿе аѿ
 пѣрѣ ѿ аѿи тѣрот • пѣот наѣ ѿаа и аѿи
 тѣрот и аѿи гѣи.

— — — — —
 аѿанасѣнос архѣпѣскопѣт •

✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠ ✠

THE DISCOURSE WHICH APA EUSEBIUS,
BISHOP OF CAESAREA OF CAPPA-
DOCIA, PRONOUNCED CONCERNING
THE CANAANITISH WOMAN.

ΟΥΛΟΓΟΣ ΗΤΕ ΑΠΑ ΕΥΣΕΒΙΟΣ ΠΕΠ-
ΣΚΟΠΟΣ Η ΤΗΗΣΑΡΙΑ Η ΤΚΑΠΠΑΔΟΚΙΑ
Ε ΑΥΤΑΥΟΥ ΕΤΒΕ ΤΕ ΣΖΗΣΕ Η ΧΑ-
ΗΑΗΑΙΑ .

Fol. 162 b
col. 1

✠ — ✠ — ✠ — ✠ — ✠ — ✠ — ✠

Наше пехиωиη· αλλα επ εψικωλτ αι
ποτροτ η не ит атеї· наше αι πирасиос·
αλλα επ οτβελ петιγise ε βολ· текκλнcиa
иалδ ан енер етeише иai | мас енер есхрает·
ετεπιβοτλετε ε ρос есσωтiη αιμοот ρоси се-
иеете ε ρос е ппееоот· шасатзane η ρотδ·
шаре η ρиηη βωλ ε βολ ρарι ρароот·

Fol. 162 b
col. 2

Теї петра де итос саге ратс есδ и ат киη·
пшаже αι пиотте от ат киη пе· | итот пе ит
ацхоос же αι птлн и аиите пашсaiσи е
ρос ан· п ет полемеи есβωλ αιμοц е βολ
иатаац· текκλнcиa де ρωωс ес҃тахрδ αιμοс
η ρотδ·

Fol. 163 a
col. 1
рин

Їωη ене паноц пе ρа он αι ппирасиос·
αλλα неροот ет ετοτοх ρai пецωиa ηсeδ | ан
η oe η неροот епта течеїааhe шит пенлои
асталоц ехη течапе· απρ ρ ρоте ρитц αι
πирасиос енер ешωпе текψтхн сβтωт·

Fol. 163 a
col. 2

Η oe τар αι пиотη ет еи аре тедρω ρ βοоне

Fol. 163 b
col. 1

наѣ • таї те ѳе **ѿ** пет ѣи е роѣ рїи **отѣнѣ**хω |
ре • **ѿ** аре теѳлиѣис **р** ѳооне наѣ • ешаре
тегрω **р** от **ѿ** пноѳѣ ешастѣѳоѣ **ї** ротѳ • таї
те ѳе **ѿ** пет тωоти **р**а теѳлиѣис ешаре ѳтпо-
монї еи наѣ нѣхастѣ •

Fol. 163 b
col. 2

Шаре тѣптрѣѣнаат отѣлѣ теѣтѣхн • аѳω
шаре отпирасѣос † **х**рѳ н **ї** лаїнос • **ѿ**ѿе **ж**е
їта пете поѳоти ерот • | аѳѣи шпе • аѳω **ї**та
поти **р**ωон рот **р**їи тѣпѣтѣтї • еѳтѳи пет нїи е
роот • отѣе **р**ω сеѳотонѣ е ѳол ан •

Fol. 164 a
col. 1**рїѳ**

Тннѳ е ѳол **р**їи таѳора • аѳω †нат а пѣлаат •
ренѳѳѣ не еа птнѳ **ѿ**ї е ѳол аѳѳроѣреѣ • отѳѳ
не е аѳнеѣтѣ | е ѳол • а псеѳѳѳ ѳѳ еѣтѣѳнѳ •
ннн п ет **ѿ**ше ннннат • алла тѣтѣпнѣнѣс
теї † ѳѳтїи нат ет **ѿ**ше ннннат • анон тїи-
наѣнн тѣн трапѣза он •

Fol. 164 a
col. 2

Саѣ а патѳлѳ отѣе теѣтрапѣза **р**а рон •
ѿпор **р**ωѳѣ маѳаѳос пе • саѣ преѣтаѣѣѣ
скннн | пе • поѳт п тѣлѳннѣ пе • саѣ преѣ-
ѳѳѳѳ пѣ • поѳт **ж**е преѣѳѳѳѳ пе • саѣ пѣѳѳн-
тнѣ пе • поѳт **ж**е пѣѳѳѳѳ **ї** ротѳ пе • алла
ѿпе преѣѳѳѳѳ ѳѳ еѣѳ **ї** рѣѣѳѳѳѳ • алла
аѣшѳпе н апѳѳѳѳлѳ •

Fol. 164 b
col. 1

Аѳω **ѿ**пе преѣѳѳѳѳ ѳѳ еѣѳ **ї** ѳѳѳѳ алла
їтаѣѳѳ еѳѳѳѳѳѳ | тнѣ • †натѳѳѳ тѳѳѳѳ **ї** канїѳ
ѿннѳѳѳ тѣтарѣтї • **ї**та петїѳѳѳ пѳре ан е ѳол
рѣи пноѳѣ **ї** шѳѳѳ • алла **ї**таѳѳѳ отѳѳѳ **р**їи
таїнаѳѳѳнн е **р**ѳѳѳ • **ї** тѣлѳннѣ ѳѳ **ѿ**н **ї**
рѣѣѳѳѳѳ пе н анѳѳѳѳ **ѿ** пѳѳѳ •

Fol. 164 b
col. 2

От ѳе пе **ѿ** **ї** тѣлѳннѣ • отѣѳ пе еѳѳѳѳѳ
ї рнѳѳѳ **ї** тѣннѳѳѳ **ѿ** пѳѳѳѳѳ • ката пноѳѳѳ
ѿнннннн | ѳѳнѳ еѳѳѳѳѳѳ е ѳол пе • отѳѳѳѳѳѳѳ
он пе еѳѳѳѳѳ отпѳѳѳѳѳ **ѿ**нат • преѣѳѳѳѳ пе
ѳѳѳѳ **ї** сеѳѳѳ пе •

Планстис ешшанзонѣ ешхотсешшашшпе пай
 зшаш птелашнис ѣпаррнсазс ммоу ешторп̄ ·
 алла зп̄ отшсѣне ашр̄ асшелістис · зп̄ отн̄
 п̄ аш п̄ смот̄ · п̄ | та іс парашс ашнат̄ е рож Fol. 165 a
 ешрмоос зп̄ пештелашнон · пешаш нас же тшотп̄ col. 1
 нт̄ отагн̄ п̄сш̄ · рнѧ

Ш̄ тшом̄ м пшотс асѣ п̄с̄ тоем̄ асшел̄
 пешалашотс асшотѣ м мшот̄ · асѣ п̄с̄ тоем̄
 ас тре помм̄ р̄ нот̄ · ешрм пшп̄ н̄ тшанс̄ ·
 асшп̄ шаш ѡафис̄ п̄ таретп̄ · мп̄ тре лаш ·
 еї | а тоотѣ п̄са пешотшай̄ · мп̄ те пешн̄тс тар Fol. 165 a
 ешот фшсис̄ ммаш̄ ешс̄ · п̄таштам̄еї он тар col. 2
 зп̄ отшп̄тр̄е ·

Кан̄ п̄т̄ оттелашнис отшшшом̄ ммшк̄ ер̄
 ешашшелістис · кан̄ п̄т̄ отлшстис отшшшом̄
ммшк̄ е отшз м парашс · кан̄ п̄т̄ отмшотс
 отп̄ [ш]шом̄ ммшк̄ е отшшт̄ м | пешшотс · мп̄ Fol. 165 b
 лаш тар н̄ канс̄ ен̄ тшешанш̄ н̄ ммшк̄ е col. 1
 шол̄ ан̄ · ешс̄ пай тар п̄ нот̄ п̄ решр̄ншс̄ м
 пшз не п̄та пшотс сотпш̄ же нас ене пшмм̄
 еїа тоотѣ п̄ сшз мшашш ·

П̄п̄ шотс же аїр̄ ншс̄ ешаре от тар шшпе ·
 отп̄т̄ отсашп̄ ммаш̄ ешашр̄ пшзс̄ прос пеш-
 нотшш · | мп̄ п̄таш тшеш̄он̄ ашшшот̄ (*sic*) ан̄ Fol. 165 b
 аш тре ншшпе · п̄ташшшшк̄ ан̄ п̄ ѡе п̄ шорп̄ col. 2
 п̄ташш̄ п̄ отшз ашп̄лассе ммшк̄ м пшмм̄ ·

Алла п̄таш тре пшз пшшпе ашр̄ сар̄з̄ п̄ ѡе
 н̄ ммшот̄ мп̄ п̄ кес̄ мп̄ пшш̄ мп̄ п̄ шотс̄ мп̄
 п̄ шал̄ · мп̄ п̄ н̄з̄ мп̄ т̄ | мшсшнт̄ мп̄ п̄сшш̄ мп̄ Fol. 166 a
 п̄ отернтс̄ мп̄ п̄к̄ сешс̄ тшр̄ · мп̄ наї тшрот̄ col. 1
 отшз ан̄ пе тешотс̄ · рнѧ

Асѣ ешотп̄ п̄с̄ тшешш (*sic*) · аштам̄еїо̄ м пшшп̄т̄
 тшр̄ п̄ отат̄ п̄ смот̄ · мп̄ шшпе п̄са пшсшот̄ ·
 отшс̄ мп̄ першс̄зс̄ са пшш шшот̄ · алла

Ш тесрме птаре нат е от • пте отпараномос
 аѡ ѡ порнѣ • птаре толама н аш п зе е †
 ѡ потоеї е роу : ѡѡшт е т | мѣтсавн п теї срме Fol. 167 b
 ѡп ѣ паравалеї н апостоѡос же хѣт наѡ е роти • col. 2
 ѡп ѣ сопѣ ѡ петрос • отже ѡп ср хриа н п
 нооте †р хриа мен нат •

Алла †р хриа ан п рме е тре чеї е та
 минте етбе от • е ѡл же ачеї е песнт аѡх п
 отсарѣ тар отшаже нѡмаѡ рп тсарѣ •

Ш | теѣ пот ѡ мѣтмаїрме пте пнооте • пет Fol. 168 a
 ере нехеротѣн стѡт рнтѣ граї рп ѡ пнте же col. 1
 ере отсрме п речрнове нааде ратѣ нѡшаже
 нѡмаѡ рѣхѡ пкаѡ • рнѣ

Нѡ наї пѣжас етбе паї птакх сарѣ • аѡ
 птак на ратѣ е ѡл анеї е пносмос етбе от-
 речрнове | п та мне • сестѡт рнтѣ рп тпѣ • Fol. 168 a
 сешаже нѡмаѡ паррнста рѣхѡ пкаѡ • нѡ наї • col. 2
 от п ет ере отошѣ • еїшме пса пнѡ •

Ер отеш от • та шеере рте емате • пеї рнбе
 нашт • ма тотже на са н роти же серѡнѣ ѡмої
 на сплатхнон ѣ отѡѡ • ѡпн е рої рѡ пеї
 рмои • еї | нар от †намот • етбе от ѡп сѡос Fol. 168 b
 же нѡ п та шеере • алла птасѡос же нѡ наї col. 1
 та шеере асѡане ан е пемкаѡ ѡ пѡпне же
 срте • пег пот п хѣн п ѡпне кѡте е рос етбе
 же пѣасѡане ан е рос • нѡ наї же †нат е пеї
 ѡеатрон ѡ минне • рнѣ

Относ пе па рнбе • еїнамотте е рос же мѡ •
 тамот | те е рос же кѡпнѣ алла скѡ аѡ Fol. 168 b
 сонѣ • алла ѣсоотн ан же еср от • col. 2

Анок тар †соотн ан ѡ пран же еїе еїме е
 тмне ѡ пѡпне • е не нта ташеере мот • пмот
 тар па отон мѡ пе • ен еїнапат н аш п зе •
 ен ѡл ент аѡѡтр ѡа пестѡт • ѡп п ѡх пта

Fol. 169 a
col. 1

[РНО]

петкеес ѡωλ е ѡωλ · ѡп пѣѡ ет п | ресрасѣ зѧ
прѣте · ѡп тѣпрѡ ет тѧте зѡнѣте е ѡωλ · ере
пет ѡше пѣеас лнѣ зѣ зѡтн ѡеос енѣѡтѡнѣ
е ѡωλ ан ·

Fol. 169 a
col. 2

Нѧ наї па зоеѡ нашт · тѡне ѡ па шѡне
ѡеат · аѡ ѡте ѡ пѧѡѡѡѡн · нѧ наї · апат
е тѡнтсѡнн п тѣ сѡе · етѡе от ѡп сѡн шѧа
зеп ѡа | тос · н зепезортѣтнс · н зепсѡе
п рѣпнѡѡнѣ е зѡтн · н зепрѣшнне наї ешат-
тѡѡ п п ѧѡѡѡѡн · аѡ псе тре ѡ паѡс п
п шѡне ашѧ псе тре псѡш сѡш р нѡс ·

Fol. 169 b
col. 1

Алла аска петвастирѡн ѡ пѧѡѡѡс п
сѡс асѣ е рѧтѣ ѡ прѣсѡте п пѣѡѡѡѡте · нѧ
наї тѡше | ере зѣте еѡате · аѡнат е ѡпѡѡѡре
зѣ зѡѡѡѡнн · ѡп ѡе пѧа фсѡе тѡѡтн пѡѡ
ѧе ѡп ѣѡѡѡѡѡс п отшѡе ·

Fol. 169 b
col. 2

Ш неї зѡнѣте п ѡѡѡн · сѡпѣ ѡѡѡѡ сѡѡш
спараѡѡе · аѡ ѡп ѣѡѡѡѡѡс п отшѡе ·
пшѡне аѡѡе · псѡѡ ѡѡ п рѡѡ · тѣлнѡтн тѡе
аѡ шѡѡѡѡ пѡѡѡс ѡѡ п рѡѡ · псѡѡ ѡѡѡ |
те п тѡѡѡ · от пе пѡѡѡ п ѡѡѡ аѡ п шѡнѡ ·
ѡпнѡ пѡа зепѡѡѡте · еѡѡ ѡѡѡс ѡе ѡѡѡѡ шѡа
рѡї тѧтѡѡѡнн · тет пнѡ зѡѡс пѡѡ ѡпнѡ е ѡωλ
ѡѡѡс ·

Fol. 170 a
col. 1

рѡа

Нѧ наї ѡп отпѡѡѡтѣ е ѡѡѡ е ѡѡѡ е ѡнтѡе е
несѡѡт ент аѡѡѡѡ пѡе пнї ѡпнѡ · аѡѡ ѡ
петпѡѡѡѣ е | рѡѡ пѡ пѣѡѡѡѡѡѡ аѡсѡѡѡѡѡѡ
ѡѡѡ ѡѡѡс ѡе ѡѡ ѡѡѡс е ѡωλ ѡе сѡшѡѡѡ е
ѡωλ зѣ пѡѡѡ ѡѡѡн · ѡнат зѡѡн е па шѡѡѡ
ет зѣ ѡωλ пѡше па шѡѡѡ ѡп ѡѡ пѡе ѡе зѡтѡ
нѡѡѡѡ ·

Fol. 170 a
col. 2

· аѡ ѡп пѡѡѡ пѡѡ зѡс ѡѡѡ аѡ ѡѡ ѡѡѡ-
ѡѡѡ ѡе ф пѡѡѡѡ п тѣ сѡе · от пе фѡѡ-
ѡѡѡ · ѡп отпѡѡѡѡтѣ е ѡѡѡ е ѡнт | тѣ

ꝥωωκ ꝥε αἰπαράκαλει αἰμοϋ π οτσοῖ ατω
 αἰψλνλ π соῖп снаѣ аτω шомнѣ π соп · аτω
 мнѣ аτω хотѣт π соп αἰκελῶ пат ·

Аккелῶ пат мен аτω тектапрῶ шаꝥе · алла
 пекрнт ꝥωῖп епеминсе¹ · | меете е вол е пек-
 швеер мп некотсѧ · текψтхн аꝥе ратс ꝥрм
 прῶ · мпр са ꝥωκ е вол шант нꝥи м пек
 атнмѧ ·

Fol. 173a
col. 1
рлз

Шасшопе тар π роῖне етшанῶκ е текκλн-
 сѧ πсетате ꝥентῃḅ пстῖхос π шаꝥе · ппотте
 тар ꝥ хрѧ ан π ꝥаꝥ π шаꝥе · еꝥꝥ хрѧ
αἰмате м пекшлнλ · | е тре κтῖтωнῶ е теῖ
 хананаѧ шлнλ ꝥм пмḅ етн π ꝥнтῥ ·

Fol. 173 a
col. 2

Кан ек ꝥн тсѧотне н ек ꝥм ꝥрῖ (sic) ꝥ шлнλ ·
 кан етшан парꝥѧстḅ αἰмок π отḅнастнс
 шлнλ · а ꝥнастнс тῖпноот псωκ маре пек-
 шлнλ воκ ꝥа текрн шаḅ ппотте · еꝥшне
 ан пса мḅ · алла еꝥе ппотте шне пса
 отсмот е | нанотꝥ · пернмѧс еꝥꝥм ꝥшнн м
ꝥлоῖꝥе аꝥм ппотте αἰмѧт аꝥшлнλ е ꝥраῖ
 е ꝥоꝥ ·

Fol. 173 b
col. 1

Дамнλ еꝥ ꝥм ꝥшнн π αἰмотῖ а ппотте
вонѧеῖ е ꝥоꝥ · ꝥшомнѣ π ꝥатнос ет ꝥн теꝥрῶ
 аꝥꝥе е ппотте аꝥсепсωпῥ · пωḅ еꝥ ꝥн тꝥопрѧ
ꝥн тмннѧ π π ꝥнт аꝥꝥе е ппотте аꝥепѧкалеῖ
αἰмоϋ · пток ꝥωωκ он еꝥшан епѧкалеῖ αἰмоϋ
ꝥнасωтм е | ꝥоꝥ ꝥм пекшлнλ · тῖтωнῶ е теῖ
 хананаѧ · еꝥшанῶκ тар еꝥотн е текκλнсѧ
 π м персос мп π ꝥотḅос · мп π ꝥῖтот мп
αἰматꝥос · ꝥнасωтм е ꝥехс еꝥшшнѧκ е вол
 ꝥе ω те ꝥꝥме отпос те тῥтпсѧс ·

Fol. 173 b
col. 2

Аτω еῖс отμннше π отḅеῖш жн птасмот

¹ Perhaps епеминсе. The τ appears to be written over one or more erased letters.

ρῖ̄ тесшєєре • аѡ аспєѡ пѡс ρѡѡс є ѡλ • катѧ
 потєрсаѡ не ѡ̄ п | сѡтнр ῖ̄ пєψтхѡотє • ρῖ̄
 ппḁ ѡ̄̄ тѡтѡанартнѣ ѡ̄̄ пєн нѡтє ѡ̄̄ тєѣ-
 харіс єрє нѡтн ρѡѡн талсѡ • єѡ̄̄ пḁῖ̄ ѡ̄̄
 тнрот ѡ̄̄рῖ̄ шῖ̄ ρѡѡт ῖ̄т ѡ̄̄ пнѡтє пῖ̄ѡт ѡ̄̄
 пшнрє пє х̄с̄ іс̄ пḁῖ̄ нтаѣтєабѡн ρῖ̄тѡ̄̄ пєѣпнḁ
 єт ѡ̄̄аѡѡ ѡ̄̄ єнѡн † ρῖ̄ пḁ єῖѡт аѡ пḁ єῖѡт
 ῖ̄ ρн̄̄ • пḁῖ̄ єтє пѡѣ пє пєѡѡт ѡ̄̄ є нєі єнєѡ
 ρḁѡнн •

Fol. 175 a
 col. 2

✠ — ✠ — ✠ — ✠ — ✠ — ✠ — ✠

εὐσεβιος ἐπισκοπος •

✠ — ✠ — ✠ — ✠ — ✠ — ✠ — ✠

TRANSLATION OF THE
COPTIC TEXTS

THE DISCOURSE WHICH APA JOHN, THE ARCH-Fol. 2 a col. 1
 BISHOP OF CONSTANTINOPLE, PRONOUNCED
 CONCERNING REPENTANCE AND CONTI-
 NENCE.

If the blessed man Paul, the Apostle of the Gentiles, who became the Doctor of the Church, who fought in pain and anguish to make himself to be like unto the incorporeal powers in his daily life, | who completed his course [and] Fol. 2 a col. 2
 kept the Faith,¹ who kept his light shining in fastings, and in hunger, and in thirst,² and amid dangers, who travelled with patient endurance the road from Jerusalem to Illyricum³ preaching the Gospel, this angel who belonged to the earth, this man who belonged to the heavens, who possessed | Christ Fol. 2 b col. 1
 Who spake in him, the habitation of the Holy Spirit, who was caught up to the third heaven [and] heard the words of mystery,⁴ who was carried away into the Paradise, who was by reason of his love and zeal well nigh the equal of Christ,⁵ who bore the care of the Churches, the orator of piety, | the sponsor of those who believed on Christ, the herald Fol. 2 b col. 2
 and teacher of the Gentiles, who hath taught unto us the way whereby to enter into heaven, [if this man, I say] said, 'I subdue my body, and I make it to be a servant, lest having preached unto others I myself shall become a castaway'⁶; and, moreover, if this holy man, | who possessed in his own person so great Fol. 3 a col. 1
 a multitude of spiritual excellences, and who spake out boldly, saying, 'I know not how to do anything of myself,'⁷ was afraid, and spake in this manner, what shall we ourselves

¹ 2 Tim. iv. 6 ff.

² 2 Cor. xi. 25-27.

³ Rom. xv. 19.

⁴ 2 Cor. xii. 2-4.

⁵ The Greek has ὁ ζήλω ἀσύγκριτος, ὁ πρὸς ἀγάπην πολὺς.

⁶ 1 Cor. ix. 27.

⁷ 1 Cor. iv. 4.

do, who are miserable creatures, and who are wholly unable to cultivate successfully one spiritual excellence?

Is it not then seemly for us to keep watch and to pray |
 Fol. 3 a col. 2 at all times, and to make petitions to God neither for gold¹
 nor silver, nor for any of the riches of this world, but
 only for the riches which are in the heavens; and to have
 gladness in God? Now, there are certain folk who rejoice
 in [their] wealth; and some rejoice in wine-drinkings in
 taverns, and in eating at feasts, whilst others rejoice in the
 Fol. 3 b col. 1 beauty and glory | of [this] world. As for the virgin,² let
 him rejoice in God, and let him seek after the honour which
 cometh from His hands, saying, 'My justification is before
 Thee.'³ There is nothing which is so poverty-stricken or so
 contemptible as the soul which is filled with passion.

For this reason it is seemly for us to take strict care of our
 souls at all times, and we must say even as did the holy |
 Fol. 3 b col. 2 man David, 'God giveth strength to my beauty,'⁴ so that
 when the Bridegroom looketh upon the beauty of the soul
 He shall say, 'Thou art wholly beautiful, my love, and there
 is no blemish in thee.'⁵

But even if it be that thy spiritual excellence flourisheth,
 take good heed that thy heart be not over-exalted because
 of thy beauty, lest God turn His face away from thee |
 Fol. 4 a col. 1 because of thine exaltation of heart (or, pride). For who is
 there who could make himself worthy of the things which
 [Christ] endured then patiently on thy behalf? He humbled
 Himself for thee, and He gave His holy blood to be the price
 for thee. He Who gave food unto all flesh fasted in the
 flesh for thy sake. He Who created the sweetness in the
 Fol. 4 a col. 2 honey | tasted that which was bitter (gall) for thy sake. He
 Who ornamented the heavens with the companies of the stars
 wore a crown of thorns for thy sake; and He became obedient
 even unto death,⁶ the death of the Cross.

¹ i. e. οὐρανοῦ.

² The virgin here is the monk, but the suffixes are feminine.

³ Ps. xxii. 25. ⁴ Ps. xxviii. 8. ⁵ Song of Sol. iv. 7. ⁶ Phil. ii. 8.

It is not, then, seemly for us to shew ourselves glad because of these things, nay, we must make ourselves to lament, and we must weep. Let us hearken unto that which [the Book] saith, '[Be] sorrowful in heart upon your beds because of the things which ye | have said in your hearts [during the day],'¹ Fol. 4 b col. 1 so that we may have in remembrance in the night season the things which we have done during the day, and that we may heave sighs concerning them. This is what Ahab did when he was in sorrow: he fasted and he girded sackcloth about his body. And what did God say concerning him? 'I will not bring the evils upon him in his | days.'² It was Fol. 4 b col. 2 for this same reason that the Saviour proclaimed to be blessed those who weep,³ not those who weep for the dead, or the loss of property, but those who weep for their sins.

Thou thyself shalt say even as did David, 'Night after night I wash my bed, and I soak my cushion[s] with my tears.'⁴ And again he saith, 'Mine eyes pour out | streams of water because men keep not Thy Law.'⁵ Wash thou away the deflement by means of tears, smite upon thy breast, and take to thyself the remembrance of the sins which thou hast committed. [If] thou hast been snared at [any] time through thine eye, if thou hast opened thy window at [any] time wickedly, thou hast done injury to thy soul through | thine eye. The eyes which look with wicked intent Fol. 5 a col. 2 heal thou now with tears, and shut thou thy window that thou mayest not see again the things of vanity, for otherwise thou wilt fall into an evil habit.

Now habit is wont to draw him that clingeth thereto into great sins. [When] thou hast arrayed thyself in splendid apparel | take good heed unto thyself not to sit down in any Fol. 5 b col. 1 [dirty] place, lest it become spotted. If thou shalt hold to be a light matter the first stain, and the second, and the third, at length thy whole garment shall become dirty. Thou shalt

¹ Ps. iv. 4.² 1 Kings xxi. 27-29.³ Matt. v. 4; Luke vi. 21.⁴ Ps. vi. 6.⁵ Ps. cxix. 136.

not be careless [and] sit down in any polluted place whatsoever.

Fol. 5 b col. 2 What are we to do then? [Thou hast] need of fervent prayer,¹ lest thou strike a stone with thy feet. And [thou shalt pray fervently] that the | Angel of God shall compass thee round about, and shall deliver thee. And thou thyself shalt be strong and shalt say, 'The Angel who delivered me out of all evil.'² And [thou shalt pray fervently] that the Angel may cry out unto thee from heaven, even as [he cried] to Abraham, for the Angels love those who love their own God. |

Fol. 6 a col. 1 He (i.e., the Book) saith moreover, 'Take a psalm, set ye forth a tabret, a sweet psaltery and a harp';³ thou art to take one thing, and three are demanded from thee. For we are composed of three things, even as the Apostle [Paul] spake, 'He will keep safe him that is in the spirit, and He will make
Fol. 6 a col. 2 healthy your souls and your | bodies.'⁴ Now the psaltery is the spirit, the harp is the soul, and the tabret is the dead skin which covereth it. Therefore put thou to death the flesh, and thus shalt thou make thyself strong to ascribe blessings to God with the tabret and dance.

For it is God Himself Who hath filled thee with flesh. Observe, therefore, lest He should say unto thee, 'What profit
Fol. 6 b col. 1 is there in My blood?'⁵ | What kind of recompense canst thou possibly make to Him which shall be adequate for all the sufferings which He endured on thy behalf?

Be thou a tree which beareth fruit, and thus shalt thou cause the blessing of God to be upon thee. Bring forth fruit according to thy strength. If thou art not able to bring forth an hundredfold, which is the [number of] perfection, then bring forth sixtyfold, which is the half thereof; and if this be difficult for thee, then bring forth thirtyfold, which is
Fol. 6 b col. 2 one | third thereof. Only thou must labour according to thy

¹ Read τε χρια τε π ουυληλ.

³ Ps. lxxxi. 2.

⁴ 1 Thess. v. 23.

² Gen. xlviii. 16.

⁵ Ps. xxx. 9.

strength, for if thou art without fruit they will cut thee down and cast thee into the burning.

If thou canst not be a vessel of gold, or silver, do not become a log of wood, or grass, or straw, which are merely fuel for the burning. Thou shalt not perform the works which God | hateth, for they shall take their stand before thee on the Day of Judgement like solid image[s]. And finally thou wilt have to begin to confess them in that place¹ without witnesses and without an advocate, and without proofs, and thou wilt have to look upon all the deeds which thou hast committed, and upon all the words which thou hast uttered unwittingly, and they shall | stand up like statues before thine eyes. Weep before the time, so that thou mayest not hear in that place [the words], ‘This is not the time for repentance; for no repentance is possible in this place.’ Fol. 7 a col. 1

So long then as we have the time let us do work, for if the time slip through our hands, it is unlikely that we shall find another opportunity. Moreover, for | this reason the blessed Paul taught us saying, ‘So long as we have the time let us do the things which are good.’² And again [he saith], ‘Behold, now is the time which is accepted.’³ Fol. 7 b col. 1

Let us then weep over the deeds which we have committed unrighteously, and let us make tears to flow down our cheeks in streams, and let us beat our breasts in sorrow, so that we may do away the weeping, and the gnashing of the teeth in | that place whereto we must depart. Moreover, let us weep even as did David in order that we may be proclaimed blessed. He did not shed a few tears only as men do when they weep, but he flooded his bed with his tears; and he passed the whole night in vigil. One night only he sinned, [yet] he wept night after night, and never ceased [from crying], and | he freely acknowledged his sins in the following words, and in this manner, saying, ‘Forgive me these [offences]. Thou didst give me mine eyes, that I might see Fol. 7 b col. 2

¹ i. e., the Other World.

² Gal. vi. 10.

³ 2 Cor. vi. 2.

Thy light with them, but I have seen wickedly with them. Since, therefore, I have gone astray through mine eyes, for this reason do away my sins through [my] tears.'

Fol. 8 a col. 2

Let¹ us come forth from our | habits which are evil, and remove ourselves into the city which is in the heavens. Let us subdue our body, and let us make it to be a servant (or, slave), lest peradventure we make our soul to be the servant of the Devil. Let the careful consideration of the words of God reduce to peace the delights of the senses which are engrained in our hearts, and which resemble those that are found in wild animals, and let us bear at all times the death of our | Lord Jesus Christ in our bodies, and let us keep in remembrance that which He spake saying, 'Be prudent, be ye vigilant.'²

Fol. 8 b col. 1

The man that slumbereth shall not receive the crown of victory, and the man that is careless and idle shall not receive the prize, but the man who hath borne innumerable buffetings and wounds is he who shall receive honour from the Master of the contest. Now the Enemy is in the habit of taking to flight before him that is prudent (or, cautious), but he plundereth him that slumbereth. Therefore, | thou must know that thou hast about thee enemies which are evil. Give, therefore, no sleep to thine eyes, nor slumber to thine eyelids, that thou mayest escape like a roe from the snare of the hunter, and like a bird from the net of the fowler.³

Fol. 8 b col. 2

Let us flee at all times from the cares of this world (or, life), and from the burdens thereof. If we would make ourselves to be free from this world, | we must not make to ourselves care for the things of the world, for very many have been snared by the guile thereof. For the [Book] saith, 'He who is our Adversary, the Devil, goeth about roaring, like the lions, and seeking after prey,'⁴ not, however, prey in the literal sense of the word, but to devour that which is in

Fol. 9 a col. 1

¹ See Migne, col. 1948 (last line) ἐξέλθωμεν καὶ ἡμεῖς ἐκ τῆς συνήθους.

² 1 Pet. v. 8.

³ Prov. vi. 5.

⁴ 1 Pet. v. 8.

the soul. Flee from the knavery of the Crafty One, and thou shalt say, 'Through Thee shall I be delivered from a | company of thieves, and through my God I shall leap over a wall.'¹ Seek not to excuse thyself from suffering, lest by so doing thou shalt excuse thyself from the crown also. The merchant loseth not courage, but he endureth even the waves of the sea, and he findeth possessions. He who contendeth is wont to fight in pain and suffering even unto wounds, for his heart looketh for the crown of victory. Fol. 9 a col. 2

The husbandman doth not find ears of corn [in his tillage] | unless he hath first of all sown the seed [thereof] by his own toil. This is what is to be expected from the kingdom which is in the heavens: men must account tribulations as nothing whatsoever, and they must fortify their hearts by means of the hope of the good things which shall come. Fol. 9 b col. 1

Let us therefore devote our whole attention to watching at all times, so that when our Bridegroom shall return, and look in the bride-chamber, we may hear His voice, | and may rise up, and may meet Him being prepared [to receive Him]. For He said, 'Let your loins be girded up, let your lamps be filled and lighted, and do ye even as do those men who are expecting to see their Lord.'² Now behold, the Saviour proclaimed blessed the man who was sober (or, vigilant), saying, 'Blessed is that | servant whose master on coming shall find him keeping watch.'³ Fol. 9 b col. 2
Fol. 10 a col. 1

And as He proclaimed blessed those who kept watch, so also did He regard him that was careless as a bad servant, for He spake saying, 'That wicked servant shall say in his heart, "My master tarrieth." And he shall begin to smite his fellow-servants, and to eat, and to drink, | and to become drunken. And the master of that wicked servant shall come on a day which he knoweth not, and in an hour wherein he expecteth him not. And he shall cut him asunder, and shall set his portion with [the portions of] the unbelieving ones.'⁴ If they shall cut Fol. 10 a col. 2

¹ Ps. xviii. 29.² Luke xii. 35, 36, 45, 46.³ Luke xii. 37.⁴ Matt. xxiv. 48-51.

Fol. 10 b col. 1 asunder | him that saith, 'My master tarrieth,' what shall they do unto him that doth not expect to see him at all? Therefore, O my beloved, what is meet for us to do is this: We must act in such a way that we may find ourselves prepared at any hour, and we must sail a straightforward course, and always in the same direction; for it is unlikely that we shall be able to turn back again and cultivate successfully that concerning which we have been careless.

Fol. 10 b col. 2 Let us therefore be prepared at any hour, | so that we may say with boldness, 'Lord, my heart is ready, my heart is ready.'¹ In this life we are in a mighty war. The workers of evil, who are the demons, stretch their bows. Then one of them shooteth an arrow into our ears, so that we may listen to

Fol. 11 a col. 1 slanderous | chatterings with pleasure. And another shooteth an arrow into our eyes, so that we may turn our gaze in a wrongful manner towards the things which are unseemly. And another shooteth an arrow into our tongue, so as to make us to revile scornfully our brother. And another shooteth an arrow into our belly, which exciteth in us the appetite of gluttony. And another shooteth an arrow into our hands,

Fol. 11 a col. 2 which leadeth us on to deeds of rapine, and | greed of the most excessive character. And another shooteth an arrow into our feet, which moveth us to walk into wickedness.

Because of all these things the blessed man Paul armed us with weapons, for he wrote saying, 'Take unto you the whole armour of God, and the helmet of the Spirit. With these ye

Fol. 11 b col. 1 shall be able to quench every fiery | dart of the Evil One.'² Let us hearken unto the voice of the prophet, which saith, 'He hath shewed thee, O man, what is good; and also that which God seeketh after at thy hands, to make thyself to perform judgement and righteousness. And thou shalt love mercy, and to prepare to follow closely after the Lord thy God.'³

Fol. 11 b col. 2 Therefore | let us forget the things which are behind, and reach forth unto those things which are before.⁴ Let us

¹ Ps. lvii. 7 and Ps. cviii. 1.

³ Mic. vi. 8.

² Eph. vi. 10 ff.

⁴ Phil. iii. 13.

delight ourselves in the Lord, and let us feed upon His words. Let us not waste our opportunities in emptiness, but as we have a [good] Lord, let us perform service to Him in truth. Consider the | great love for man which He sheweth in respect Fol. 12 a col. 1 of us! Sometimes He appealeth to us, sometimes He threateneth us with the punishments, and sometimes He teacheth us obedience, and He bestoweth rewards upon those who hearken unto Him.

Therefore we must gird up the loins of our heart[s] in truth. Let us perform the | service of the Good God, our Fol. 12 a col. 2 Saviour. Let us keep in remembrance all the things which He suffered for our sakes. He was made after the manner of a man for our sakes. He was suckled at the breast like a man. He made Himself to be a child in age (or, stature). He received baptism for our sakes. He suffered hunger. He slept, He slumbered for our sakes. He mourned, they made Him the object of plots of | treachery, they scourged Fol. 12 b col. 1 Him, they treated Him with contumely, and finally they delivered Him over to death for our sakes.

Let us, then, think at all times on all these things which He suffered patiently for the sake of our sins, [and] that [the Book] saith, 'Ye have not yet resisted unto blood, [striving against sin].'¹ But ye shall fight against sin, that is to say, although we are not now asked to give our | blood for the sake Fol. 12 b col. 2 of Christ, that we should earnestly follow after sinlessness is demanded at our hands. Keep in remembrance, moreover, the healings which our Saviour effected. He healed the sick, He cast out the devils, He made the lame to walk, He made the blind to see, besides all these other healings which we put aside and do not attempt and describe | one by one. And, Fol. 13 a col. 1 as the fulfilment of all these, He bestowed upon us the gracious gift of the way of entering into heaven, so that we ourselves might follow in His footsteps by means of a life of noble and virtuous deeds, and might make for ourselves our

¹ Heb. xii. 4.









citizenship in the heavens, in a manner suitable for the place
 Fol. 13 a col. 2 wherein our names are inscribed. Now the | Scripture hath
 called us 'strangers and sojourners',¹ so that we may think
 scorn of the things of this place (i. e., world).

The pleasure of this world is like unto a day : if we chase
 him away, he fleeth ; and if we feed him, he will abide with
 thee. It is for this reason that Aiakkôbos (James) said,
 Fol. 13 b col. 1 ' Resist ye the | Devil, and he shall flee from you.'² Let us
 not think in our minds that we shall be able to repent in
 Amente,³ for the medicine of repentance hath no effect in
 that place. For although we shall gnash with our teeth, and
 our tongue shall be on fire, there shall be in that place none
 who shall dip his finger in water for us ; on the contrary, we
 Fol. 13 b col. 2 ourselves shall hear the words which the rich man | heard.

Let us know, then, O my beloved, that the works of this
 changing [world] are nothing but phantasms (or, dreams),
 and that we live in a house wherein travellers are received,
 out from which we must go forth in any case. Let us
 take care concerning the road, and concerning the provisions
 which we must take with us on the road. Let us array
 ourselves in the garments which appertain to this life, con-
 Fol. 14 a col. 1 cerning which | Paul counselled us, saying, ' Dress yourselves
 in the bowels of mercies, and in goodness, and in humility.'⁴

In that place we shall have no need of gold, but we shall
 have need of the dropping of water. We shall have no need
 of the leaves of trees and plants, but of the fruit thereof.
 Fol. 14 a col. 2 We shall have no need | of words, but of deeds. For He (i. e.,
 Christ) said, ' It is not every one who shall say unto Me,
 Lord, Lord, that shall enter into the kingdom of heaven, but
 he who doeth the Will of My Father which [is] in heaven.'⁵
 Let us therefore by no manner of means deceive ourselves.

¹ Heb. xi. 13.² Jas. iv. 7.

³ This is a translation of the ancient Egyptian   ,
 or   , *Amenti*, the 'hidden place' or 'Other World',
  ,  

⁴ Col. iii. 12.⁵ Matt. vii. 21.

And if any man shall pass the whole of his life in eating at feasts, | and in drinking of wine, [that period of time] Fol. 14 b col. 1
will be as nothing compared with the ages which shall follow it without end. For in this world both the good things and the evil things which are therein fulfil themselves.¹ In that world, however, the good things endure, and exist for ever and for ever, and the punishments are endless. In this world, if the body burneth, the soul cometh forth therefrom, and it existeth undestroyed. In that world, | even though Fol. 14 b col. 2
the body rise up, and exist in an undestroyed form, the soul shall burn for all time. And if it be necessary that sinners shall rise up, and exist in an undestroyed form, this shall not happen in order that they may receive glory, but only that they may be punished with the punishments which are deathless. If a man be unable to bear the heat of the bath | which Fol. 15 a col. 1
hath been heated to an unwonted degree, what will he do when he is delivered over to the river of fire which floweth before the throne of Christ? It is necessary that every man should make himself to consider the fire which is there.

Let us examine carefully the seal which is on our gold and see that it is intact, lest peradventure some come and plunder | our treasure. Now all our works may be able to Fol. 15 a col. 2
constrain him that hath speech with us [to think us good], but it is impossible that we shall be able to deceive the Judge Who is in the Other World. As long then as we have time, come ye, and let us heal the wound in our souls by means of [our] tears.

If the prophet Jeremiah wept over the overthrow | of the Fol. 15 b col. 1
temple, which had been built throughout with stones of price, saying, 'Leave me alone, let me weep bitterly,'² how much more is it right for us to weep over the temple of ourselves, which is exceedingly glorious, and which, though it hath not therein the ark of gold, is, nevertheless, the dwelling-place of the Holy Trinity? If we look upon one who is dead, we

¹ i. e., come to an end.

² Jer. xiii. 17. Read *ταριμε ἔνι οὐκισσε*.

Fol. 15 b col. 2 weep over him according to | custom, what man is there who would be altogether so foolish as not to weep for his own soul if it had died in sin? For this reason it is seemly to weep not over the dead body but over the death of thy soul.

Remember thou, then, that the time hath drawn nigh, and that the Judge standeth at the door; the evening |
Fol. 16 a col. 1 approacheth, and the day hath declined. No man remaineth asleep when once the night hath passed away, and the Sun hath risen. Let us rise up out of the slumber of dreams, and let us make (or, bring forth) fruits worthy of repentance,¹ even as it is written. Repentance requireth not a long time,

Fol. 16 a col. 2 and very many of the martyrs received | the crown for [the repentance] of a short time. And if we have committed the sins which lead unto death, let us not fall into a state of despair, for we have with us the medicines of salvation, that is to say, tears. And moreover, it belongeth to the nature of men to go astray in the work, but it is the work of Satan to persist in the going astray. For falling down is |
Fol. 16 b col. 1 not a very evil thing, but the not rising up [again] after the fall is both an evil thing and destruction.

For this reason our God cried out to us through the prophet saying, 'Is there no balsam in Gilead? Or is there no physician in that place? Why then hath not the healing of the daughter of my people increased?'² If it should happen that any member in our body become diseased, are
Fol. 16 b col. 2 we not wont to send | for the physicians, and to make all the haste possible until we have healed that sick member in our body? When, however, the soul itself is sick we are careless about it, and we take no care whatsoever about the healing thereof. Let us hold in fear Him that hath the
Fol. 17 a col. 1 power to destroy our soul and our | body in Gehenna. Come ye, let us flee into the sea of the mercy of God before the time of the torturings, and let us say with the holy man

¹ Matt. iii. 8.² Jer. viii. 22.

David, 'Thou shalt wash me thoroughly therein, and I shall become whiter than the snow.'¹

The Good Shepherd standeth | wishing to snatch away our souls from out of the mouth of the lion before he is able to devour them. He crieth out unto us ourselves saying, 'My son, thou hast sinned; do not [sin] again.'² And again He saith, 'Shall not he who falleth rise up again? Or shall not he who hath gone astray turn again into the right way?'³ And again He saith, 'Turn ye yourselves unto Me, | O My children (or, sons) who have wandered afar off, and I will heal your wounds of contrition.'⁴ He was no liar who said, 'I have not come to judge the world, but in order that the world might have salvation through Me.'⁵

The one thing for us to do is to repent. For He saith, 'I do not desire the death of the sinner, but that he would turn himself | from his evil way, and live.'⁶ There is no man among those who love persons, who even if he be consumed with the madness of love for the woman who is his beloved, that can love wholly in the same manner as that in which God loveth the soul which repenteth. For though it hath committed fornication very many times, He | crieth out unto it saying, 'And I spake unto her after she had committed fornication with all these (i. e., her lovers) saying, Return thou unto Me.'⁷

For the lovingkindness of God towards man is in this wise: He never rejecteth him that setteth forth to come to Him with repentance. And if he hath fallen into the ditch, | and into evil, yet will He stretch out widely His hands to him saying, 'Turn thou to Me, and I will save thee.' And again, 'On that day wherein ye shall hear His voice, harden ye not your hearts.'⁸

Doth there exist a physician who, supposing it to be his wish to make him that is sick to recover a little, would

¹ Ps. li. 7.

² Ecclesiasticus xxi. 1.

³ Jer. viii. 4.

⁴ Jer. iii. 22.

⁵ John xii. 47.

⁶ Ezek. xviii. 27, 32.

⁷ Compare Jer. iii. 6, 7.

⁸ Ps. xcv. 7, 8.

- Fol. 18*b* col. 1 reproach him? The physician doth not | treat him with contempt, neither doth he award him the just retribution for his disgraceful state, but he administereth unto him the medicine with gentleness. How much more then shall God, Who is in truth the Good Physician of our souls [act thus towards us]? Above all things let us not despair of our own salvation. For he who contendeth in the games is wont to fall down often, but in the end he riseth up, and receiveth
- Fol. 18*b* col. 2 the crown of victory. So also is it with the soldier. | After he hath been wounded [the physicians] heal him, and he wageth war again, and men consider him to be of greater value than those who have not been wounded at all. Similarly also there are very many merchants who, although their ships have foundered, and they have lost their cargoes, do not despair, but they go back again regularly to the markets,
- Fol. 19*a* col. 1 and they amass | riches.

For the burning fire of Gehenna hath not been prepared solely for us, but it was made ready for the Devil and his angels. Above all things let us not kindle that fire for ourselves, and let us not hear besides the words, 'Get ye into the fire which ye yourselves have kindled.'¹

- Fol. 19*a* col. 2 There is no sick man living who cannot be healed by the | medicine of the Physician of our souls. But perhaps thou wilt say, 'I certainly cannot attain unto perfection.' If thou art not able to attain unto perfection, and if thou art not able to become like a sun, then make thyself to be like unto a star. In any case transfer thyself from earth to heaven. Make thyself to be like a star which sendeth forth
- Fol. 19*b* col. 1 light. It is very much better that thou shouldst do a | few works which are good, than that thou shouldst do nothing at all. Thou hast been informed concerning the cup of cold water,² and concerning the visiting of those who are sick, and those who are in prison.³ Moreover, if we shall be punished for our words and for our deeds, how much more shall He

¹ Isa. l. 11.² Mark ix. 41.³ Matt. xxv. 35, 36.

give us wages for our good works, even though they be very few? Therefore let us | labour for a little time, so that we may at last live the life which is for ever. Fol. 19 b col. 2

If it were possible for us to die many, many times, it would be seemly for us to do so, so that we might see Christ coming in His glory. We shall not see Him in a riddle, but we shall | see Him as He really is, with our own eyes, according to the testimony of the Apostle John, who preached concerning God. If we look upon the beauty of the human body in this place (i. e., world) we are wont to marvel thereat. Now the beauty of human bodies ariseth from humours | and from heat, which after death turn into worms, and ashes, and corruption. How much more, then, shall we admire when we look upon that beauty which is incorruptible, and spotless, and pure? Since Peter, when he saw only the very smallest portion of the light of the glory thereof, said, 'It is good for us to remain in this place,'¹ what shall happen unto us | when we shall look upon the fullness of that glory? If we ascribe blessings to those who are nigh unto a king in this world, when we see him advancing upon a chariot of gold, and wearing the crown and apparel of purple, then how greatly blessed shall we be when we are placed² on the right hand of the King of All, the Judge | of every man. Fol. 20 a col. 1
Fol. 20 a col. 2
Fol. 20 b col. 1
Fol. 20 b col. 2

Now supposing that a kingdom had been promised unto thee, and that the road to the country wherein the kingdom was situated was exceedingly difficult, and toilsome, and was a place of desolation and steepness: wouldst thou not endure all these things in order to reach that kingdom? Thou shalt not say, 'I am already | snared in my sins, and I am not able to turn myself to God,' for even if the Devil hath first of all cast us down headlong, let us rise up quickly.³ Fol. 21 a col. 1

For our God is a lover of mankind. Whomsoever shall flee unto Him He will receive, even as He did in the case of the young man who had squandered the portion of the riches |

¹ Matt. xvii. 4.

² Read **отънр етъантагон.**

³ Read **отъени.**

- Fol. 21a col. 2 which had fallen to his share. Let us keep in remembrance the fact that after Solomon became king, and had obtained experience of all the glorious things and delights of life, he said, 'It is vanity, and vanity it is which is in them all.'¹ If the governor [of a city] taketh the greatest pains in order to be praised by those who are sitting in the theatre, not-
- Fol. 21b col. 1 withstanding the fact that the greater number | of those who are sitting in that place are poor men, and men of humble station, and servants, and strangers, how very much more pains ought we to take to cause ourselves to be well spoken of in that theatre of the Other World, wherein are congregated the angels, and the archangels, and all the saints?
- Fol. 21b col. 2 Let no whoremonger and tax-gatherer be before us | to enter into the Kingdom. There are many medicines and many remedies established for us in Holy Scripture which are different each from the other. Ahab sorrowed² in his heart because of the sin which he had committed, and he escaped from the wrath of God by means of this medicine. And Nebuchadnezzar (Βαλτάσαρ) [escaped] through mercy.³ The |
- Fol. 22a col. 1 inhabitants of Nineveh⁴ escaped through the medicine of fasting. The harlot reconciled God to her through her tears.⁵ The thief became a citizen of the Paradise through faith.⁶ Therefore will we exalt these salves and these medicines.
- Fol. 22a col. 2 Let us heal our souls of the wounds | of sin which we our own selves have caused. Let us ourselves say unto the True Physician, 'Heal me, O God, and I shall become whole,'⁷ and 'Heal my soul, for I have sinned against Thee,'⁸ and the True Physician shall receive us to Himself. And He shall say, 'I, even I, am He Who blotteth out thy sin, and I will
- Fol. 22b col. 1 no more | remember it.'⁹ Thou seest, then, the vast number of the medicines and salves, each of which is different from the other, which have been transmitted unto us in mercy by the Physician for use on various kinds of sores, and on divers

¹ Eccles. i. 2.² 1 Kings xxi. 27-29.³ Dan. iv. 33 ff.⁴ Jon. iii. 1 ff.⁵ Luke vii. 36 ff.⁶ Luke xxiii. 42, 43.⁷ Jer. xvii. 14.⁸ Ps. xli. 4.⁹ Isa. xliii. 25.

cuts and bruises. Choose thou from among these that which thou wishest for the healing of thy soul.

If now thou art not able to perform mercy like Nebuchadnezzar (Βαλτάσαρ), nor to grieve in thy heart | over thy Fol. 22b col. 2
 sins like Ahab, and if thou art not able to fast like the inhabitants of Nineveh, and if thou canst not wash away thy sins by means of thy tears like the harlot, flee thou to the foot of the Merciful, and thou thyself shalt say, with David, ‘Have mercy upon me, O God, according to the greatness of Thy | mercy.’¹ It is not a viper which hath bitten me, or Fol. 23a col. 1
 I would have fled to the feet of the man of enchantments, neither am I filthy with the mire, or I would have washed myself clean in water, but it is the Devil who hath cast his venom upon me, and I have been penetrated by the mire of iniquity. For this reason I am in need of the greatness of the mercy of Thy lovingkindness towards man.

Thou must, in any case, go to | Him, and thou must make Fol. 23a col. 2
 supplication to Him, and He will graciously bestow upon thee the mercy of the Father, and the mercy which He spake saying, ‘If the unrighteous man will turn from his evil way, I will no longer keep in remembrance all the iniquities which he hath committed.’² Nevertheless, thou must certainly shew Him thy wound, and thou shalt say, ‘Have mercy upon me. Have mercy upon | my body, and upon my soul. Fol. 23b col. 1
 Have mercy upon me in this world, and in that which is to come. Have mercy upon me because of the weakness of nature, and because of the sea of Thy goodness.’ Do thou desire earnestly healing, and the Physician will be ready to heal thee at the earliest moment with His medicine. For He who seeketh after thy salvation is He who brought back the sheep which had gone astray. And He it is Who sendeth forth His servant | into Fol. 23b col. 2
 the highways to invite both the wicked and the good to the marriage feast.

Behold, He Himself will sell unto thee the kingdom which

¹ Ps. li. 1.

² Ezek. xviii. 21, 22.

is in the heavens. If thou art not able to buy it for copper [money], buy it for thyself with a little piece of bread, for He will sell thee the kingdom which is in the heavens for

Fol. 24 a col. 1 this. Behold, | the prophet cried out saying, ‘ Who is the man who is wishing for life, and who would see the days that are good ? ’¹ that is to say, to receive for yourselves a fine external appearance and the service of servants. Now he who seeketh after that which is sold may not have with him the means (or, possessions) to give in exchange for it. If [thou hast] not [these things], then give the innocence of
 Fol. 24 a col. 2 thy | soul, give fastings, give tears. If thou hast nothing else whatsoever to give, then give the cessation of thy tongue from that which is evil, and the cessation of thy lips from speaking guile.² This shall be the beginning of the salvation of thy soul ; but take good heed unto thyself.

If thou dost fast, guard thyself lest thy heart become
 Fol. 24 b col. 1 proud ; if thou doest | acts of mercy watch thyself that thou doest them not for the approbation of men. Nay, more [than this]. If the day of fasting shall cause thee to be regarded [by men] with close attention, thou shalt consider what it is which thou hast acquired for thyself through the fasting, lest thou find thyself to be on a lower level than before thou didst fast. Moreover, observe what kind of sin it is which thou hast abandoned, or for what purpose thou hast abandoned it, and what kind of success it is which thou hast acquired for thyself, or what manner of defect it is
 Fol. 24 b col. 2 which | thou hast corrected through thy fasting. See if thou hast made wrath to cease in thee, and if thou hast driven anger forth from thee. See if thou hast cured thyself of thinking scorn of thy brother, and of uttering calumnies concerning him, and of feelings of hatred towards thy neighbours. See if thou hast cured thyself of cursing and
 Fol. 25 a col. 1 swearing, | and if thou hast laid aside words of obscenity, or words of ribaldry, or words of lewdness. See what manner

¹ Ps. xxxiv. 12.

² Ps. xxxiv. 13.

of good thing it is which thou hast gotten for thyself. If thou hast abandoned [the eating of] bread overmuch, and of other kinds of food, but hast not abandoned passion, nor hast gotten for thyself spiritual excellences, in what way then hast thou benefited by the fasting? Thou shalt not say, | 'Who is the man that will hold me up to contempt? I myself will hold him up to contempt. Who is he that will destroy my reputation? I myself will destroy his reputation. Who is he that will do wrong unto me? I myself will wreak my vengeance upon him.' Do not this, but leave the matter to the True Judge Who shall reward to each man according to his works. Fol. 25 a col. 2

For all these things shall be made manifest, and | they shall all be put to the proof in that theatre wherein the whole world shall be gathered together. In that Other World one man shall not be able to give help to another, and no man shall be able to deliver himself from the decision of the Judge, wherefrom no escape may be obtained by supplication. In that place of judgement neither Moses, nor Noah, nor Daniel, nor even Abraham himself, the lover of children, shall be able to protect one of his | children from the punishment. Fol. 25 b col. 1

Let us keep in remembrance the fact that we are guilty of very many sins, both of those which are secret and of those which are manifest. Now, he (i. e., David) saith, 'If thou shalt mark carefully every iniquity, who is there that shall stand?'¹ And why need I speak of the sins which are hidden? If He were to judge us only for those which are manifest, what chance of escape would there be for us? | If He were to enquire closely into our conduct, or if He were to investigate our remissnesses in prayer, and our faint-heartedness, [what chance of escape would there be for us?] And when we stand in His presence, how do we place ourselves, and on what do we meditate? We do not even pay unto Fol. 26 a col. 1

¹ Ps. cxxx. 3.

Him the honour which servants pay to their masters, or the
 Fol. 26 a col. 2 respect which soldiers pay to their captains, | or the honour
 which friends pay to their friends.

Now when we talk with our friends we are in the habit
 of addressing them with the greatest respect and deference,
 but when we pray to God Himself for our sins we habitually
 Fol. 26 b col. 1 do this with carelessness, and although | our knees are bent
 on the ground, our hearts themselves are imagining that they
 are occupied in the performance of worldly affairs. If God
 were to enquire carefully into this matter, where should we
 be able to stand? If, moreover, He were to bring forward
 (or, into the midst) the charges which we have uttered
 against each other, and the jealousy, and the hatred, what
 should we do? If also He were to examine carefully in
 Fol. 26 b col. 2 respect of | looking [upon our neighbours] with evil intent
 (or, maliciously), what should we do? And if He were to
 search into us carefully in respect of our evil desires, and if
 He were to demand from us our words of abuse, would any
 of us be able to open our mouths?

Moreover, if He were to judge us for our love of the
 Fol. 27 a col. 1 approbation of men which we have mingled | with our
 prayers, and fastings, and acts of mercy, should we ever
 be able to look boldly into heaven at all? If He were to
 look closely into our behaviour in respect of the acts of deceit
 which we have done to each other, and of how, when our
 brother was present with us, we held converse with him as
 Fol. 27 a col. 2 a friend, but when he was absent | we heaped abuse of every
 kind upon him as if he had been an enemy [what should we
 do?]. If He were to make a reckoning with us in respect
 of our false oaths, and our lies, and our wrath without cause
 against each other, and our malicious feelings, and our
 emotions of grief when we saw any one of our friends held
 Fol. 27 b col. 1 in honour | by men, or praised more than ourselves, and our
 feelings of joy when certain folk fell into evil and calamity,
 should we not be condemned to most severe punishment

because of our behaviour in this respect. If He were to exact punishment from us for our carelessness in our assemblies for the Holy Communion, wherein God Himself speaketh to us in the Scriptures, but we pay no | attention Fol. 27 b col. 2 to Him, and we hold converse with our fellow-servants, should we not then be condemned to a punishment of great severity, because of our behaviour in this respect?

For this reason let us set Gehenna before our eyes at all seasons. And even if we had not been threatened definitely with Gehenna, it would have been meet for us to keep our sins in our memory | at all times, [and seeing that] this Fol. 28 a col. 1 Gehenna is ready for us, how much more are we bound to keep our sins in remembrance?

Remember thou the Judge.

For behold, he (i.e., the Book) spake unto thee aforetime concerning the punishment so that thou mightest make thy escape from the danger. If He were to command thee saying, 'Fast thou,' thou couldst find an excuse for not doing so in thy weakness. If He were to say unto thee, 'Give money in | charity,' thou couldst find an excuse for Fol. 28 a col. 2 not doing so in thy poverty. If He were to say unto thee, 'Collect nothing in this world,' thou couldst find an excuse in the necessity for providing for thy son. But if He were to say unto thee, 'Be not angry, bear no malice against, have no hatred for, treat not with contumely him that is thy neighbour,' what wouldst thou reply in respect of these things?¹ Since, therefore, there is no | apology for thee Fol. 28 b col. 1 whatsoever, and there is no means of escape from these things in this respect, how wilt thou be able to lift up thy hands to heaven seeing that these things are in thy soul?

Moreover, on many occasions thou hast said, 'They have treated me unjustly, they have defrauded me of my property, they have done me an injury, and they have spoken evil things against me'; but thou hadst only to wait for the | decision of the governor. If a servant were to treat thee Fol. 28 b col. 2

¹ Read *ἐκπαῖδος καὶ οὐκ ἐν πατρὶ πατρί*.

with insolence thou wouldst not thyself beat him, but wouldst make an accusation against him to his master. How much more is it meet for thee to leave the matter unto Him Who said, 'Cast the judgement upon Me; I will repay, saith God.'¹

Fol. 29 a col. 1 Thou knowest, therefore, that it will be necessary for thee | to take thy stand before the Awful Throne, where neither advocate nor possessions shall be able to assist thee, and that thy soul shall come forth on the 'river of flame which floweth before the throne of Christ', even as the fathers say who have been in that place before thee.

Fol. 29 a col. 2 Let the fountain of | thy tears be in size according to the measure of the sins which thou hast committed. If thy sins be few, then a little shedding of tears will suffice. If thy transgression be great, then thou wilt have need of overwhelming torrents of tears. If, however, thou thyself art free from sin, then shed thou thy tears on behalf of thy brother

Fol. 29 b col. 1 to a suitable | degree, and weep with him for his sins. The place through which sin entereth is the eye;² let, then, healing come through the eye. Let us repent before the door of repentance be shut in our teeth (or, mouth). For this reason [was said] that which was said, 'Let him that thinketh he standeth look carefully lest he fall.'³ Let him

Fol. 29 b col. 2 that is in a slippery | place, and hath fallen, make haste to rise up [again], for he must not abandon himself to despair. For it is written, 'God upholdeth those who fall.'⁴

And it happeneth that a man moveth sometimes a very little, according to that which David spake saying, 'As for me, a very little more and my feet would have moved; and
Fol. 30 a col. 1 a | very little more and my steps would have slipped.'⁵ And again, 'I say, My feet move; but Thy grace, O God, helpeth me.'⁶ Then again, 'They thrust sore at me to make me fall, but God gave me [His] hand.'⁷ He who hath fallen hath,

¹ Rom. xii. 19.

⁴ Ps. cxlv. 14.

² Read ἡ ἁλᾶ πε.

⁵ Ps. lxxiii. 2.

⁷ Ps. cxviii. 13.

³ 1 Cor. x. 12.

⁶ Ps. xciv. 18.

in these ensamples, an encouragement not to allow himself to remain | in his fallen state, and he (i. e., the Book) saith, Fol. 30 a col. 2
 ‘ Shall not he that is in the habit of falling rise up again ? ’ ¹

Watch, however, lest having heard of the goodness of God, thou becomest careless. Verily it is written, ‘ God, the True Judge, is longsuffering and merciful ’ ; ² and He receiveth (or, accepteth) the repentance of those who shall turn unto Him, as one Who loveth | men. But the Book saith, Fol. 30 b col. 1
 ‘ If ye will not turn yourselves He will sharpen His sword. ’ ³ Listen, for the Book saith ‘ He will sharpen it ’. Now hitherto He hath not made use of it to smite, for He thought that when thou didst see Him sharpening His sword, thou wouldst anticipate the passing of the sentence, and that fear would rouse thee up to repentance. For the Book saith, ‘ He hath stretched His bow, He hath made it ready. ’ ³ Because thou hast not yet seen the | arrow, presume not on the Fol. 30 b col. 2
 mercifulness of the Judge.

Listen to [the words of] longsuffering of the Saviour Who said, ‘ Agree thou with him that goeth to law with thee. ’ ⁴ Now the adversary, that is to say, he that fighteth with thee, is with thee at all times. And that it is unlikely that thou wilt be able to rid thyself of him Paul | teacheth Fol. 31 a col. 1
 thee saying, ‘ The flesh lusteth against our spirit, and the spirit against the flesh ; these, moreover, war against each other. ’ ⁵ Now the spirit warreth against the flesh, and it bringeth into subjection the lust of this world through the hope of the kingdom which is in the heavens. The flesh itself warreth against | the spirit, and it inclineth towards Fol. 31 a col. 2
 the earth and the pleasures thereof. Agree thou therefore with him that goeth to law with thee whilst he is with thee in the way ; for when the way hath come to an end, thou wilt no longer find another opportunity for repentance. Watch thou then carefully lest he that goeth to law with thee give

¹ Jer. viii. 4.

² Ps. ciii. 8.

³ Ps. vii. 12.

⁴ Matt. v. 25.

⁵ Gal. v. 17.

Fol. 31 b col. 1 thee over into the hand of the Judge, and the | Judge give thee over into the hand of the attendant, that is to say, the merciless powers which are over the punishments, and they cast thee into prison, that is to say, the outer darkness, until thou pay the uttermost *kontrantés*.¹ Moreover, they shall judge thee not only for thy deeds, but also for thy thoughts and for thy motives.

Fol. 31 b col. 2 Since, therefore, we know all these things, let us | help ourselves. When we shall have actual experience of the punishments, then we shall know that bitter is pleasure, and then we shall have good reason for knowing how bitter that bitterness can be.

Now therefore, since these things take place in this wise, O my beloved, let us make our appeal to the Merciful God
 Fol. 32 a col. 1 not to deliver | us over into the hands of the demons. Let us ourselves say with the holy man David, 'Give thou me not over unto those who would do violence unto me.'² For it is they who urge us on into sin straightway, and it is they who shall be our accusers in the Day of Judgement. It is not
 Fol. 32 a col. 2 the Devil only, | but all his angels also, who shall make accusations against us saying, 'Were we not those who assisted you in [committing] fornication, and to be wroth, and to love vain glory, and in [utter] malicious calumnies?' Let us, then, be afraid in our hearts of that day, and of that
 Fol. 32 b col. 1 hour wherein our own power of reasoning | shall be our sternest judge, and of that moment wherein we shall see them (i. e., our sins) all standing before us, clearly depicted in our sight, as if they were actual images, and let us cry out to our God with all our hearts. For even if the flesh which is on us be weak, yet He Who is ready to help us is mighty,
 Fol. 32 b col. 2 and He will give us salvation | in His Kingdom.

[Now] we ourselves love a certain man³ for [one] of three things; either because of his goodness, or because he loveth us ourselves, or because of his beauty. But what other kind

¹ Τὸν ἑσχατον κοδράντην (quadrans).

² Ps. cxix. 121.

³ The Coptic text is incomplete here; for the Greek see Migne, lxxviii, col. 1965 (καὶ γὰρ καὶ ἡμεῖς).

of beauty is there which can be compared with that which belongeth to our God? even as David spake saying, 'He is fairer in His beauty | than the children of men.'¹ Moreover, who is there that doeth such good that he will prepare for those who love him the good things which the eye hath not seen, nor the ear heard of, nor hath the conception thereof entered into the hearts of men?² Fol. 33 a col. 1

Moreover, who is there who hath loved us as our God and Father hath loved us? He crieth | out saying, 'Doth there exist a mother who forgetteth her son?'³ Or doth there exist a bride who shall forget the bridal adornments which have been given to her? Or doth there exist a virgin who shall forget the girdle wherewith she bindeth herself? Yet I will not forget, saith God.'⁴ Fol. 33 a col. 2

Consider now the blessed man David and how great was the | desire which he had to see God, for he said, 'When shall I come and appear before the face of my God?'⁵ He did not wish to wait until the appointed time in his life, but he burned with desire to come forth from this place (or, world), and to see Him Whom he loved. Such desire or such readiness appertained to the soul of the philosopher, which took to itself wings and flew up into the sky. | Moreover, thou thyself shalt love this [God] only, and thou shalt pass by all the works (or, affairs) of this life as if they were shadows. Keep thou in remembrance at all times the life which shall be for ever, and the kingdom which shall endure, and the existence with the choirs of angels, and the imperishable glory, and the living of the life with Christ, wherein there shall be | no sorrow of heart whatsoever, for the Scripture saith, 'Sorrow of heart, and grief, and sighing, shall flee away.'⁶ Fol. 33 b col. 1 Fol. 34 a col. 1

And continue to remember this life wherein there is nothing but grief, and weeping, and sadness of heart, and

¹ Ps. xlv. 2.

² Isa. lxiv. 4.

³ Isa. xlix. 15.

⁴ Jer. ii. 32.

⁵ Ps. xlii. 2.

⁶ Isa. xxxv. 10.

- contumely, and carelessness, and sin, and suffering, and old
 Fol. 34 a col. 2 age, and death. Now David saw these things, and | more
 than these, that is to say, calumny (or, injustice), and widow-
 hood, and sudden death, and retribution for sin,¹ and the
 fallings into tribulations of all kinds which are incidental
 to citizenship in this life, and he earnestly desired to escape
 from all these [troubles]. And he said, 'When shall I come
 Fol. 34 b col. 1 and appear before the face of my God?'² | He wished to
 depart from this place (i.e., world), and to enter into
 the place (or, world) wherein are peace, and gladness,
 and love, and splendour, and freedom from care, and
 all the good things which no words can possibly present
 to the mind. For this reason, since thou thyself hast the
 Fol. 34 b col. 2 hope of enjoying | such great delights as these, do not
 thou treat the matter [of thy life] with contempt. Let
 thy lamp be kept burning every day, and be thou prepared
 to meet the Bridegroom, so that thou thyself mayest hear
 [the words], 'Enter into the joy of our God.'³
- Fol. 35 a col. 1 It is right⁴ therefore for us to keep watch, and to | pray
 at all times. For if after God spake unto the Devil saying,
 'Lay not thy hands upon My servant Job,'⁵ he still con-
 tinued to hope that he would be able to cast him down,
 how much more will he fight against us who are under
 his hand? And if he is not to cast us down, we shall
 Fol. 35 a col. 2 have need of long | nights of protracted watching to guard
 our souls [thereby]. Now the soldier is accustomed to
 keep watch very many nights when on the march, and
 the fisherman doth not sleep, but keepeth watch the whole
 night long until he hath caught a multitude of fishes.
 Similarly also the husbandman is accustomed to keep watch |
 Fol. 35 b col. 1 throughout the night, so that no person may destroy his
 vineyard, and the shepherd also keepeth watch all night
 guarding his flocks of sheep, even as the Patriarch Jacob

¹ Read ἡ τιμωρία.² Ps. xlii. 2.³ Matt. xxv. 21.⁴ Χορηγεῖν δεῖ καὶ προσεύχασθαι (Migne, col. 1965).⁵ Job i. 12.

spake saying, 'I was consumed by the fiery heat in the daytime, and by the cold of the night, and sleep departed from my eyes.'¹

And for what reason did he pass such long nights of vigil? He did so because he said, 'Peradventure some | wild beast Fol. 35 b col. 2 will destroy one of the sheep.' Now if he took all this care for the sake of a sheep which is without reason, it is meet that we should take far greater care of our soul which hath reason, and is far more precious than any other thing whatsoever; and it is the soul which they will place before the Awful Throne, and make to defend itself for all | that it Fol. 36 a col. 1 hath done. For this reason, moreover, let us set down the burden of our sins from our shoulders before the place of judgement [is made ready], for it is unlikely that we shall be able to repent in that place (i. e., in the world to come). For this same reason we shall be condemned to come forth from the body [which shall] be hidden from us, in order that we may be in terror at all times. For if in a court | of Fol. 36 a col. 2 justice in this world men are terrified, and become as cold as ice through fear when they hear the voice of the court-crier proclaiming [the names] of those who have been condemned, how much more should those be terrified who are destined to take their stand before the Awful Throne, in the midst of thousands of thousands, and tens of thousands of tens of thousands of angels? |

And consider the blessed man Jacob who, having set Fol. 36 b col. 1 a stone under his head, slept and saw a ladder upon the earth, the top whereof reached up into the sky; and the angels of God were ascending and descending on it, and they were bearing our prayers up to God, and bringing to us blessings from His hand.² | It must be, moreover, that Fol. 36 b col. 2 all these keep their gaze upon us, nay, more than this, they must be sorry at heart for us. If they have joy concerning

¹ Gen. xxxi. 40.

² According to the Greek this passage is out of place. See Migne, col. 1967 B.

us when we repent, in like manner they must be sorrowful in heart concerning our carelessness. For at 'all times our
 Fol. 37 a col. 1 conscience | accuseth us, and chideth us for what we have done, more especially when we speak concerning the judgement which is to come; moreover, the correction which is the result of the words which are good is wholesome.

Would¹ that that rich man had been rebuked [on earth],
 Fol. 37 a col. 2 for then his | tongue would not have been consumed in the fire which cannot be extinguished! If thou desirest earnestly virginity, and thou dost keep the commandments, God will bestow it upon thee in full measure. And if thou shalt say when thou prayest, 'Keep me, O God, as the apple of
 Fol. 37 b col. 1 [Thine] eye,'² | He Himself shall say unto thee, 'Keep thou My words and My commandments as the apple of [thine] eye.'³ When thou keepest His commandments, He Himself shall take care of thy soul, and thou shalt say concerning thyself, 'Whosoever toucheth thee shall be as one who toucheth the apple of His eye.'⁴

And, O beloved, now that thou hast set thy hand to the plough, do not turn back, and thou shalt not become like a pillar
 Fol. 37 b col. 2 of salt. Let thy tongue | speak at all times concerning the judgement which is to come, and make thou thyself to be useful, and thou shalt become a chosen man, through the fear of the place of judgement in the Other World.

Let neither anger have dominion over thee, nor grief, nor any feeling of passion whatsoever; and utter not vain |
 Fol. 38 a col. 1 words without consideration. On the contrary, let the Law of God be at all times in thy mouth, so that thine eye shall pass through all these things, and thy speech shall be according to the Law of God. Set thou the Giver of the Law before thine eyes at all times, and let Him |
 Fol. 38 a col. 2 continue to abide with thee, and let Him be unto thee a counsellor. And if thou shalt see one who fareth

¹ εἴθε γὰρ καὶ ὁ πλούσιος ἐκεῖνος ἠλέγχετο (Migne, col. 1969, 1st line).

² Ps. xvii. 8.

³ Prov. vii. 2.

⁴ Zech. ii. 8.

delicately, and who enjoyeth himself in great riches, know thou that he shall wither suddenly like the grass of the field. Let him fare delicately in his eatings and feastings, but do thou [nourish] thyself on the words of God. |

Many of the virgins have become martyrs,¹ and since they conquered death, even though some of them were women, is it not meet that thou, who art a man, shouldst gain the victory over desire? Strive thou with all thy might to make thy members creatures of sacrifice, so that thou mayest conquer not only thy desire, but also that thou mayest have rule over pride and wrath. | Let there be a measure set for [thy] tongue, and take heed that thou dost not make thy conscience to pass sentence upon thee before the condemnation (or, judgement). Remember thou that of necessity all our works shall be made manifest. No man desireth that even one person shall see us in this world if we are to be put to shame; then where shall we hide ourselves | in that Other World, among the thousands of thousands, and tens of thousands of tens of thousands [of angels]? Fol. 88 b col. 2 Fol. 89 a col. 1

Now John, because he was a holy virgin, reclined upon the breast of Jesus. Let that soul which wisheth to become the bride of Jesus Christ guard carefully its innocence; for the tree is | known by its fruit, and 'the righteous man declareth the faith which is manifest'.² Remember thou at all times the good confession of Christ which³ hath entered into thy heart. Remember thou the last day. Make thou thyself secure on every side, especially in the matter of thy tongue, for the Scripture saith, | 'The tongue is that which polluteth the whole body';⁴ when the body is polluted it is a necessity that the heart also should be corrupt therewith. Therefore well hath Paul said, 'Men whose hearts are evil,'⁵ and 'evil words corrupt the hearts which are Fol. 39 a col. 2 Fol. 39 b col. 1

¹ Read $\epsilon\upsilon\chi\epsilon\ \alpha\ \pi\epsilon\tau\ \alpha\alpha\alpha\alpha\tau$.

² 1 Cor. iii. 13.

³ Read $\epsilon\tau\ \alpha\iota$.

⁴ Jas. iii. 6.

⁵ 1 Tim. vi. 5.

good'.¹ Seek thou after Paul, even as did the blessed
 Fol. 39 b col. 2 woman Thekla,² so that thou mayest hear the words | of
 Paul. Thou hast need of wings, and if thou hast no wings
 thou wilt find it vain to attempt to fly.

Let thine eyes look downwards upon the ground, but
 let thy heart be in the height of the heavens. Thou hast
 need of great soberness (or, caution), for thine Adversary
 Fol. 40 a col. 1 standeth | against thee, and he is wary. He was cast forth
 from the Paradise which was upon the earth, and he seeth
 thee now [as] thou enterest into heaven, and is not unmindful
 of it. Harken unto the word of him that saith, 'I wish
 that ye may be without care.'³

Let there be no care whatsoever to thee about anything,
 Fol. 40 a col. 2 except only that which concerneth the | kingdom which is
 in the heavens.⁴ If thou wishest to enter into heaven with
 the body, from the earth, subdue thou the flesh by means of

¹ 1 Cor. xv. 33.

² Thekla was a native of Iconium, and the daughter of Theocleia, a woman of high rank. She became acquainted with St. Paul when she was about seventeen or eighteen years of age, and was converted by his preaching. By bribing his servants she obtained admission to his cell, and she spent a whole night at his feet listening to his doctrine. When Paul was haled before Castellus the governor she was summoned to attend, and was condemned to be burnt alive. Whilst this order was being carried out a thunderstorm took place; the rain extinguished the fire, and as the officers fled Thekla escaped. Paul had taken refuge in a tomb, and thither Thekla was brought by one of his young men who had gone into Iconium to buy food, and had found her by chance wandering about. Paul and Thekla then went on to Antioch. Alexander the governor wished to gain possession of her, but having assaulted him she was condemned to be thrown to the beasts. She was, however, miraculously delivered from them, and having escaped from the theatre, she cut off her hair, disguised herself as a man, and set out to find Paul, who was at Myra in Lycia. Afterwards she returned to Iconium, and finding that Thamyris, her former lover, was dead, she had nothing to fear. She then went to Seleucia, where she subsequently died in peace aged ninety. Her *Acta* will be found in Grabe, *Spicilegium*, pp. 81 ff.; Tischendorf, *Acta Apostolorum Apocrypha*, pp. 51 ff.; Wright, *Apocryphal Gospels*, vol. i, p. 127; vol. ii, p. 116; Assemani, *B. O.*, iii, p. 286; Hone, *Apocryphal New Testament*, p. 83, &c. An excellent article on Thekla will be found in Wace's *Dictionary of Christian Biography*, vol. iv, pp. 882-96.

³ Phil. iv. 6.

⁴ Matt. vi. 31, 33.

fasting, and then thou shalt be able to make it to enter into the height with ease. If a horse be accustomed to eat large quantities of food, he is able neither to gallop quickly nor to make long marches, and | he is unable to do regular work. Fol. 40 b col. 1
Had Israel not eaten and waxed fat, he would not have kicked.¹

Lift up thine eyes to the heavens, wherein is He Whom thou lovest, and thou shalt overcome passion by means of the love which is holy. Prayer and faith shall help thee, and the Holy Scriptures shall give thee instruction, and thou shalt have from this | world, according to [His] pledge to us, Fol. 40 b col. 2
the rest which is in the heavens. Abide not with a woman who shall make thee to offend, have no care for a child, and avoid thou the care which appertaineth to the rearing of a child. Follow thou after thy God Who shall be the guide of thy heart into the kingdom which is in the heavens. Follow thou | after Him Who saith unto thee, 'If ye shall come to Me in rectitude, I Myself will come to you in rectitude.' Fol. 41 a col. 1

If thou wishest to be like unto Christ, follow thou in His footsteps; narrow is the gate and difficult, and it is [only] the righteous who enter in through it.² Hearken | unto the Fol. 41 a col. 2
blessed man Daniel, who saith, 'I Daniel was in sore grief for three weeks. I ate no bread with desire, and neither flesh nor wine entered into my mouth.'³ And John who dwelt in the desert did not cultivate a vineyard for himself, in order that he might not | make himself to be a being Fol. 41 b col. 1
attached to the earth. Let these be unto thee [examples] which have been prepared to instruct thee. Thou shalt choose for thyself the citizenship which appertaineth to heaven.⁴ Fight thou the good fight of faith,⁵ and look eagerly beyond it to thy crown of righteousness, and let thy career be strenuous. |

It is a fearful thing to fall into the hands of the Living Fol. 41 b col. 2

¹ Deut. xxxii. 15.

² Matt. vii. 13.

³ Dan. x. 2.

⁴ Phil. iii. 20.

⁵ 1 Tim. vi. 12.

God.¹ Hast thou not observed the statues of the emperors, and noticed that some of them are large and beautifully adorned, whilst others have become black through [the lapse of] time, and have decayed, and have become objects of derision? Thus shall all | our works appear in that other world which is to come, even as the statues. Let us flee from that shame which shall be for ever, and let us say, 'Guard me, O God, for in Thee have I set my hope; Thou hast no need of good gifts.'² For He hath no need whatsoever of anything that belongeth to us, except only the salvation of our | souls. Therefore, let us offer ourselves as a living, holy sacrifice,³ as it is written, 'I am not to be propitiated with a burnt offering, but with mercy and patient endurance'; for He spake saying, 'He that shall endure patiently to the end shall be saved.'⁴ And again [the Book saith], 'He hath suffered for ever, he shall live to the | end.'⁵

Therefore, as we would choose for ourselves a life free from care, and free from disturbance, let us run wisely so that we may obtain,⁶ even as it is written. It is not a few dangers which should make us to break the agreement which we have made with God. For this reason let us teach our tongue, let us teach our eyes, let us lift up in prayer our hands, which shall be clean, and | let us make our feet to walk in rectitude. Create for thyself a citizenship which shall be good, and without blemish, by means of humility, and shamefacedness, and calmness of mind and body, and temperance in eating, and the continence which is effective, and the love of strenuous toil, and sympathy, and brotherly love, and the sharing of our | possessions with our neighbours, and the faith which is perfect. Now these are only a very few [of the qualities] of which we may make mention in this case, and they need great striving to make them to flourish.

¹ Heb. x. 31.² Ps. xvi. 1.³ Rom. xii. 1.⁴ Matt. x. 22.⁵ Compare Rev. ii. 10.⁶ 1 Cor. ix. 24.

The Book saith, 'The kingdom which is in the heavens is like unto the [ten] virgins.'¹ It doth not say that it is like unto the sun, or the moon, or the beautiful hosts of the stars, or | the gold which is incorruptible, or the beauty which fadeth away, or even the sky itself. Observe the exalted reputation of purity, for it entereth into everything. And it is this of which Paul, the sponsor, spake saying, 'I would that ye should be without carefulness.'² Therefore what is seemly for us to do is to pray, so that | those who are strong among the virgins may remain permanent in their healthy state, and that those who are sick, who have actually fallen into sin, may receive healing. Fol. 43 a col. 2

Now it is seemly that we ourselves should weep in such a manner that we may wash out our eyes which have been seeing badly; thou seest the wound,³ and thou knowest what will heal it. Fortify thou the windows of thy soul, | and not only thine ears, and thine eyes, and thy mouth, for these are the entrances through which the Evil One is wont to come in, even as it is written, 'Death hath entered in through your windows.'⁴ Let the commandments of holiness be upon thine eyes, and upon thine ears. Let the | Psalms be in thy mouth, and meditation on the Scriptures [in thy heart]. Therefore it is seemly for us to open our windows, that is to say, our senses (or, feelings) to God, and to shut them fast against the Adversary. Say thou, moreover, with that holy soul, 'I will go up into the palm tree, and I will lay | hold of the height thereof,'⁵ that is to say, 'I will lift up my mind into the heavens, I will lay hold upon the right faith, and I will not concern myself with the things of the earth.' Fol. 43 b col. 1

Take thou, however, good heed unto thyself, lest there be thorns in the palm tree, that is to say, admonishings, when thou art driven to follow after sin, for the Book saith, 'The words of the wise are | as ox-goads, and as the nails which Fol. 44 a col. 2

¹ Matt. xxv. 1.

² 1 Cor. vii. 32.

³ Καὶ σὺ οἶδας τὸ τραῦμα (Migne, vol. lxxxviii, col. 1941).

⁴ Jer. ix. 21.

⁵ Song of Sol. vii. 8.

are sharp'¹—so that whilst these remain fixed in thy heart thou shalt abstain from every sin. Now the Book saith, 'Lay hold upon the height thereof,' in order that thou mayest be above the sky, and be able to bear the temptations which shall come upon thee. From time to time, and

Fol. 44 b col. 2 at all times, rehearse the Holy | Scriptures, for as the wine which men drink assuageth grief, and changeth the sadness of the heart into joy, even so doth the spiritual wine which is distributed throughout the Scriptures make the soul which hath partaken thereof to rejoice.

Let the remembrance of God be in thy heart at all times,

Fol. 45 a col. 1 and thou thyself shalt say | with David, 'I see God face to face at all times; He is on [my] right hand, therefore shall I never be moved.'² Let these words be written on thy hands, and fixed firmly before thine eyes. If thou wilt ascribe glory

Fol. 45 a col. 2 to God by reason of His commandments, He shall be on | thy right hand; if thou treat Him with contempt through thy transgressions, the Devil shall be on thy right hand. For thus doth the Scripture bear witness concerning Judas who made himself to be an assistant [of the Devil]: 'Let the Devil stand on his right hand.'³ Ascribe thou glory unto

Fol. 45 b col. 1 God at all times, and say, | 'I will exalt Thee, O my God and King';⁴ thou shalt glorify Him through thy works, and not through thy words only.

In this wise did David ascribe glory to God, and he said, 'I will bless Thee for ever, and for ever and ever.'⁵ [He did not glorify Him] for a day, neither for a month, nor for a year, but throughout his life, for he well knew that if

Fol. 45 b col. 2 a man made perfect | his glorification of God he would be only beginning. But thou wilt say often, 'What manner of heart is it that is able to ascribe glory to God at all times?' Now the heart is even as the blessed man Paul wrote, 'I know not how to do anything whatsoever.'⁶ And again, it

¹ Eccles. xii. 11.⁴ Ps. cxlv. 1.² Ps. xvi. 8.⁵ Ps. cxlv. 1.³ Ps. cix. 6.⁶ 1 Cor. iv. 4.

is even as David spake | saying, ‘Cleanse me, O God, from
my secret [sins].’¹ And our heart must be like unto that
which the Saviour commanded us to make for ourselves
saying, ‘Blessed are those who are pure in their hearts, for
they shall see God.’² Fol. 46 a col. 1

Thus³ is it with the man who committeth no sin against
God, and who ascribeth glory | to God through his words Fol. 46 a col. 2
and through his works. And if there cometh upon such
a man who doeth such things sickness, or poverty, or death,
he shall not fall into despair, but he shall say with Paul,
‘Who shall separate us from the love of God?’⁴ and the words
which follow these. Remember thou the day, | that Awful Fol. 46 b col. 1
Day, which shall be filled with quaking, and that moment
when we shall take our stand before the Holy Throne, and
shall have to defend every deed which we have done in this
world, and when all the sins which we have committed shall
be made to appear before the eyes of every one, and when
there shall be revealed again to us those things which we
had forgotten. | In that place shall there be the river of fire, Fol. 46 b col. 2
and the worm which is deathless. Remember that moment
when the books of our hearts shall be opened, when they shall
unroll them and read them aloud in the midst of the theatre
of that Other World. Then shall all the works which we
have done be laid bare, those which we have done openly,
and those which we have done in secret, | and the things Fol. 47 a col. 1
which have been done in the night season, and those which
have been done in the daytime, and those which we have
done inadvertently, and the faults of forgetfulness, and those
which we have done with the members in the body, and
those which we have performed at the dictates of our hearts;
and in that hour everything which we have done during our
whole lives, and every sin which we committed in secret, shall
be revealed. |

¹ Ps. xix. 12.

² Matt. v. 8.

³ Οὕτως οὖν ὁ μὴ ἀμαρτάνων (Migne, vol. lxxxviii, col. 1944 B).

⁴ Rom. viii. 35.

Fol. 47 a col. 2 Remember that it is necessary for us to transfer ourselves from this world, and that we must appear before the Judge Whom it is impossible to deceive, Who shall reveal the things which are hidden in the darkness, Who shall make manifest the counsels of hearts, and Who shall try our works, and our |
 Fol. 47 b col. 1 thoughts, and our words. In [that] hour we shall receive a great punishment for the sins which we have committed, and which we imagined were few.

Keep thou in thy remembrance at every hour the flame of Gehenna which cannot be quenched, and forget it not. And set thou at all times before thine eyes the Judge, Who shall
 Fol. 47 b col. 2 come to judge those who are living and those who | are dead. Think, moreover, of the thousands of thousands, and the tens of thousands of tens of thousands, of angels who stand before the Judge at all times. Let thine ears hear beforehand the sound of the trumpets, and the awful voice of that Judge, and let thine eyes see beforehand the things which are |
 Fol. 48 a col. 1 ordained to take place.

Now there shall be some whom they will cast forth into the outer darkness, and there are others who even after the fight, and the suffering, which [they have endured for the sake of] virginity, shall have the door of the bridal chamber, which is in the heavens, shut against them. Look at certain of them, and observe how they are tied up in bundles, like garden
 Fol. 48 a col. 2 waste, and cast into the furnace of fire. | And see how they bind the hands and the feet of others and cast them forth into the outer darkness, and how certain of them are delivered over to the worm which sleepeth not, and to the gnashing of the teeth. On one they pass the sentence of condemnation because he laughed the laugh of the scoffer, and out of season; and on another because he offended his brother, or because he
 Fol. 48 b col. 1 behaved | unjustly towards his neighbour; and they judge another because of the sins which he committed in secret. To another they assign retribution because of the idle words which he spake. On another they pass sentence of doom

because of his evil mind. In the face (or, mouth) of another the door of the kingdom is shut because of the words of infamy which he hath spoken. Another they deliver over to the punishment | which is without healing, because he did Fol. 48 b col. 2
 not hate the things which are evil. Another they deliver over to derision and shame for ever. And others who have shewn themselves to be entirely destitute of the understanding of God shall hear [spoken the words], ‘I know you not; whence are ye?’¹ because they did in the course of their works things which were an abomination | to Christ. Fol. 49 a col. 1

These² things then being thus, in what manner is it meet for us to live? We must devote ourselves daily to the shedding of torrents of tears, and we must say with the prophet, ‘Who will set a stream of water upon my head, and a fountain of tears in mine eyes?’³ I will weep for my sins by day and by | night, so that I may be able to flee from Fol. 49 a col. 2
 the punishment which shall take place. Let us confess beforehand our sins, before [we come to] that awful place of judgement. Let us cry out to the mercy of God, so long as we are in this habitation, for the Scripture saith, ‘Who shall give thanks unto Thee | in Amente?’⁴ Fol. 49 b col. 1

Moreover, let us consider this, O beloved. God hath made for us all the members of our material body double, for He hath bestowed upon us two eyes, two ears, two hands, and two feet. If it should happen that one of these [pairs] becometh disabled through sickness, we are able to relieve our wants by | [using] the other. The soul, however, which Fol. 49 b col. 2
 hath been made for us is one only, and if we destroy it through carelessness, by what manner of means shall we live?

Let us take exceedingly great care that we do not permit anything whatsoever to become of more importance than the health of the soul, for it is the soul which will be set up to be judged, and it is the soul which will have to defend [the body] before | that Throne. If thou shalt say at that time to Fol. 50 a col. 1

¹ Matt. xxv. 12.

² *Τούτων οὖν οὕτως ἐχούτων* (Migne, col. 1945 B).

³ Jer. ix. 1.

⁴ Ps. vi. 5.

the Judge, 'The possessions of this world outwitted me,' He Who judgeth shall make answer unto thee saying, 'Didst thou then not hear Me when I cried out to thee, In what shall a man be benefited if he gain the whole world and suffer the loss of | his soul? Or what shall a man give in exchange for his soul?'¹ And He shall say unto thee, moreover, 'Eve profited nothing when she said, "The serpent deceived me."'²

Further, O my brethren, let us set these things in our hearts. Come ye, let us rise up of ourselves with glad readiness. Come ye, let us ascribe | glory to God, before the darkness cometh, and before there cometh upon us that great and shining day, concerning which the Prophet spake saying, 'Behold, God cometh! Who shall be able to abide the day in which He cometh?'³ That day shall be a day of terror, a day of darkness and blackness, a day of cloud and gloom, a day of | blasts of the trumpet. Peradventure thou wilt say, 'Who shall be able to escape all these things?' Hearken, it is I who will tell thee. Now thou must not imagine that thou wilt escape merely by keeping thy body in a state of purity; on the contrary [these things also must thou do].

Whensoever | any man doeth unto thee that which is evil thou must do unto him that which is good in return. Whensoever men make false accusations against thee thou must continue to lead a well-ordered life. Whensoever men curse (or, revile) thee, thou must bless them in return. Whensoever thou shalt fast thou shalt not be puffed up thereby, for it is not thine abstinence from | eating only which is true fasting, but also thine abstinence from sin.

It is meet for us to search carefully the Scriptures. For observe that it was a staff of wood of the almond tree which the prophet saw at the beginning, but afterwards it was a brazen vessel of fire which actually appeared to him,⁴ | which indicated that he who will not lay hold on the rod

¹ Matt. xvi. 26.

² Gen. iii. 13.

³ Mal. iii. 2.

⁴ Jer. i. 11-13.

of correction in this world, is he whom the fire of Gehenna shall put to the test in the next. Moreover, in this same manner did Moses teach the people, with a pillar of light and a pillar of fire.¹ He cried out unto every one saying, 'He who will hearken to the Law shall have the enjoyment of the light which is true and pleasant, and he who will not hearken | shall be delivered over to the fire.'

Fol. 51 b col. 2

Read ye the Gospels, and ye shall know that when we shall go forth from this world there is nothing whatsoever which will help us. No brother shall be able to set free [another] brother from the punishment which never endeth, and no friend shall be able to help his friend; neither shall fathers be able to help their children, nor | children their fathers.

Fol. 52 a col. 1

But why should I speak of ordinary men in this manner? For neither Noah, nor Daniel, nor Job,² would be able to set free either son or daughter. Now many times thou wilt say to me, 'What is the proof of these words?' [I will tell thee.]

Consider the man who had not on him the wedding garment, and observe that, after they had cast him forth from | the

Fol. 52 a col. 2

bridal chamber,³ there was not one of those that sat at meat who interceded for him. Consider, moreover, the servant unto whom the talent⁴ was given, and observe that, after he had been cast forth into the outer darkness, there was no man who made an appeal on his behalf. Consider, moreover, the five virgins,⁵ and observe that after the door of the bridal chamber had been shut in their faces (or, mouths), none of their fellow-virgins asked the bridegroom for a recompense for | those whom Christ called 'foolish'. Although they had

Fol. 52 b col. 1

trampled under foot the flame of pleasure, and had extinguished the fire of desire, and had kept protracted fasts, and had passed whole nights in vigil, and had slept on the ground, although, I say, they had done all these things, He called them 'foolish', and in very truth rightly did | He call them

Fol. 52 b col. 2

by this name, because, though they had observed the great

¹ Exod. xiii. 21.² Ezek. xiv. 14.³ Matt. xxii. 12, 13.⁴ Matt. xxv. 24-30.⁵ Matt. xxv. 11, 12.

commandment to guard their virginity with success, they had forgotten to observe the little commandment which inculcated charity.

Think of the Judge Who setteth the sheep on His right
 Fol. 53 a col. 1 hand, and the | unfruitful goats on His left. Unto those who
 are on His right hand He saith, 'Come ye, and inherit the
 kingdom,'¹ and those who are on [His] left He Himself
 casteth forth into the outer darkness, and none of those who
 are on the right hand is able to help them. Verily, true is
 Fol. 53 a col. 2 that proverb which saith, 'Behold | the man and his work.'
 Behold, hast thou not heard concerning that rich man, between
 whom and Lazarus a gulf had been made, who wished him to
 sprinkle water [on his tongue] as he was burning in the place
 of punishment?² And thou sawest also that Abraham was
 not able to set the rich man free from the place of punish-
 Fol. 53 b col. 1 ment, | although the rich man entreated him [to do so].
 Ought we not, then, to help ourselves in this world, and to
 ascribe glory to God before the darkness cometh, that is to
 say, before we are banished into the darkness?

It is far better to have our tongue parched in this world by
 fasting than for us to wish to have water sprinkled [upon
 Fol. 53 b col. 2 it] | in that place where water will not be given unto us.
 Let us put forth our utmost endeavour to free ourselves from
 this great torture through a few sufferings in this world.
 Remember when the fever of sickness cometh upon us, or
 a few disasters (or, calamities), or when we look upon those
 Fol. 54 a col. 1 who are punished by the judge in [this] world, | whereupon
 horror and quaking seize upon us, notwithstanding the fact
 that both the punishment and the place of judgement [endure]
 only for a very short space of time, remember, I say, what
 manner of punishment it shall be in the place of judgement in
 the Other World which is to come, wherein we shall be
 punished for endless ages.

Fol. 54 a col. 2 Ought we not, therefore, to make haste to enter | in through

¹ Matt. xxv. 34.

² Luke xvi. 19-31.

the narrow gate, and not to walk about in the broad way? ¹ Now we know that all the works of the world are like unto dreams, and that they all pass away into destruction. For sickness bringeth to nought the strength of the body, and even the beauty of the bodily form decayeth through old age. | And even if we enjoy [the sight of] a table heaped Fol. 54 b col. 1 high with food, when the evening cometh we forget the pleasures thereof. And in short, everything which is in this world becometh like unto the web of the spider, and like unto dreams. Rightly, therefore, did the Saviour ascribe blessing to those who afflict themselves so that the pleasures of this world may not prevail | over them.

Fol. 54 b col. 2

Should not, then, we ourselves do as did Abraham, who hearkened unto [the words], 'Get thee forth from thy country,' ² and come forth from our iniquity? And let us pray ³ with the holy man David, and say unto God, 'I will bless Thee seven times in the day because of | the judgement of Fol. 55 a col. 1 Thy righteousness.' ⁴ Now it is a good occupation to hold converse with God at all times by means of prayer. If the friendship of a good man converteth him that meeteth with him to that which is excellent, how much more will he be benefited who holdeth converse with God, by night and | by day, by means of prayer? Now, no man ever sinned who Fol. 55 a col. 2 remembered that God was before him.

Therefore ought we not to remember that which he said, 'Pray at all times,' ⁵ in order that sin may not discover a way whereby to enter into our hearts through the practice of forgetfulness? Ponder beforehand upon the death | which Fol. 55 b col. 1 thou shalt die in thy members which are upon the earth, and [remember] that the day of God shall come like a thief. When those who are to bear away thy soul shall come after thee thou wilt say, 'Be merciful unto me, for I will fast, I will do deeds of mercy, I will repent.' And they shall say unto

¹ Matt. vii. 13.² Gen. xii. 1.³ Εὐχὸν τοίνυν τῷ θεῷ (Migne, col. 1973 A).⁴ Ps. cxix. 164.⁵ 1 Thess. v. 17.

thee, 'Didst thou, then, not hear God Who cried out saying,
 Fol. 55 b col. 2 "The kingdom | which is in the heavens hath drawn nigh?"¹
 Didst thou, then, not hear Him when He spake saying, "Shew
 mercy, and I will shew mercy unto you?"² Didst thou, then,
 not hear Paul saying, "Whilst we have time with us let us do
 the thing which is good?"³

He who desireth salvation hath no need of a long time [for
 Fol. 56 a col. 1 repentance]. The thief had no need of a long time | for
 repentance; he believed earnestly, and he gained Paradise.
 And the holy martyrs in a very little time inherited the
 kingdom which is in the heavens; they gave their blood,
 do thou give thy tears. He Who said, 'I would that all men
 Fol. 56 a col. 2 should be | saved,' is no liar; for this reason He teacheth us
 not only by the Holy Scriptures, but also by the misfortunes
 and sufferings of others.

Moreover, we see physicians inflicting pain on men, and we
 also see the governors who sit on the seat of judgement
 inflicting righteous punishments on the thieves, and this
 Fol. 56 b col. 1 they do in order that through the | sufferings of others we
 may be admonished. And now, O my beloved, since we are
 rooted in the faith, let us increase in knowledge; from know-
 ledge [let us proceed] to love, and from this to the inheritance
 which is in the heavens. Let us persist obstinately in prayer,
 as it is written.⁴

Fol. 56 b col. 2 Shepherds, even if there be no wolves about them, | keep
 watch all night over their flocks of sheep, and even if there be
 no wild animals [about them] their dogs keep watch for
 them. For this reason is it good that we should continue
 to exercise ourselves in our work at all times, and even if
 no temptations come upon us, the exercise will certainly
 do thee no harm whatsoever, nay, on the contrary, thou wilt
 Fol. 57 a col. 1 benefit thyself exceedingly. For who is | the man who did
 not benefit himself by watching all night in prayer?

Therefore it is meet for us to keep watch on every side,

¹ Matt. iii. 2.

² Compare Matt. iii. 2, v. 7, and Luke vi. 36.

³ Gal. vi. 10.

⁴ Acts ii. 42.

so that evil may not break into our souls. When once the soul hath tasted sin, it will continue in a state of unconsciousness, and will go on adding greatly | to the sickness of sin. Fol. 57 a col. 2
 For as when thou hast once kindled a fire it burneth up quickly through the fuel [above it], and flames burst out in all directions, even so is it in the case of the natural disposition of sin, which finally obtaineth the mastery over the reasoning power of the soul, and then destroyeth the whole soul itself, and the body also with it. For this reason what we ought to do is | to drive back once and for all the beginnings of sin, Fol. 57 b col. 1
 just as we should drive back a horse which is uncontrolled. If we take heed [that we speak not] idle words, how much more ought we to do so in the case of the sins which lead to death? Let not the pleasure of the works of [this] life lead us astray.

For the works of men are in no wise different from dreams | and shadows, and they are like the rushing torrent which Fol. 57 b col. 2
 floweth swiftly away. Hold not to be marvellous things the possessions and the riches of this world, but observe how they are transferred from this man to that, and how they pass from that man to another; for this reason it is right that we should despise them. For very right is the | word which Fol. 58 a col. 1
 is written that saith, 'The things which are seen are those that are for a time, whilst the things which are not seen are those which are for ever.'¹ The latter things are incorruptible and indestructible, and they abide without change.

Let us therefore do our utmost to acquire these things for ourselves. Let us strive eagerly for these things, for otherwise | it is unlikely that we shall be able to acquire any of Fol. 58 a col. 2
 these for ourselves, when we shall go forth from this life. For he who striveth in the contest receiveth not the crown if he abandoneth the contest; therefore let us seize and carry off the crown, and we shall thus escape disgrace and loss. Now the Scripture saith, 'He whose possessions are consumed

¹ 2 Cor. iv. 18.

Fol. 58 b col. 1 with fire shall suffer loss.'¹ Now what kind | of burning with fire is that which shall be to us? And what kind of thing is the outer darkness? And what kind of things are the place of weeping and the gnashing of teeth? Take these things into thy heart, and guard thou thy soul and keep in virgin state until the Bridegroom cometh in His glory.

And do thou sing psalms saying, 'My soul is in thy hands at all times,' 'I do not | forget Thy Law.'² And say, 'Thou art He Who doth deliver me from the snare of the hunter.'³ Let thy lamp be burning, and permit not thyself to fall asleep. And if slumber be sweet to thee in the night season, yet know thou that there is nothing sweeter than

Fol. 59 a col. 1 the Psalms. For the | holy man [David] said, 'Thy words are sweeter in my throat than honey in the mouth.'⁴ The martyrs gave their own souls for the Name of God: let us bring as an offering [to Him] our life of self-denial. Remember that some of the martyrs were laid upon coals of fire: let

Fol. 59 a col. 2 not, therefore, the matter | seem to thee to be a hardship if thou hast to sleep upon the ground. If thy mouth is wont to become foul and bitter through fasting, [remember that] He Who created the sweetness in the honey tasted gall for thy sake. Although thou mayest weep occasionally for thy sins, thou hast not as yet done as Paul did, who wept for the
Fol. 59 b col. 1 salvation of others. | Let us address each other in these words: 'Suffering endureth only for a short time, but the Resurrection (or, Rest) is for eternity.'

Vanquish suffering by means of hope. For the Scripture saith, 'Tribulation worketh patience, and patience hope, and hope giveth birth to shamefacedness.'⁵ Consider, moreover, that pleasure [endureth] only for a short time, and that |
Fol. 59 b col. 2 punishment lasteth for ever. Excuse thyself from the delight of pleasure, because of the tribulation of the punishment [thereof]. Cause not the Devil to make use of our members as arrows [against us], and guard thyself and let him not

¹ 1 Cor. iii. 13.² Ps. cxix. 109.³ Ps. xci. 3; Ps. cxxiv. 7.⁴ Ps. cxix. 103.⁵ Rom. v. 3.

transfix thee with the arrow of the appetite of the belly. For thou knowest that, after the people [of Israel] had passed over the sea, without being drowned, Moses himself became master ¶ of the land through the appetite of the belly. Take Fol. 60 a col. 1 good heed thyself to the sufferings of those who were there, and flee thou from their fall. If God did not give His people who were there [water] to drink, He will not give thee [water] to drink if thou practise carelessness. If thou shalt strive in the contest with thy whole heart, in perfect faith, | thou shalt be happy in joy and in gladness for ever. Lay Fol. 60 a col. 2 fast hold, therefore, at all times upon these teachings which are full of salvation, and keep thou them, and fulfil thou them, so that the Holy Trinity may be glorified through thee, Father, and Son, and Holy Spirit, henceforward, and | always, Fol. 60 b col. 1 for all ages of ages. Amen.

ALSO THE EXPLANATION OF APA JOHN,
ARCHBISHOP OF CONSTANTINOPLE, CON-
CERNING SUSANNA.

ONCE more we come unto you with great readiness, for
Fol. 60 b col. 2 we are in debt | to you in respect of an address. Not that
we shall be able to discharge our obligation completely, as
is meet, but only to pay to you such things as we have
according to our ability. Our willingness is manifest (or,
open) and it giveth help, and it would pay more than we
are liable to pay, only the poverty of our speech afflicteth
us, and for this reason we appeal to you to accept a very
Fol. 61 a col. 1 little instead | of very much. Now if it be that [each] one
[of you] who accepteth the very little, will amplify it by the
ready will of his heart, then we shall be [found to be]
lacking in nothing whatsoever, and such portion as we lack
our own ready mind shall make complete.

Now as concerning the little offerings brought by the |
Fol. 61 a col. 2 poor man, and the large offerings of the rich man, when
God looketh upon them He receiveth them to Himself with
equal honour, nay, perhaps He inclineth more to the gifts
of the poor man, for He looketh upon the willingness in the
heart rather than upon the abundance of the things offered.
Let the proof of these words, moreover, be to you through
Fol. 61 b col. 1 the words of the | poor widow, who threw two *lepta* into the
treasury, for the honour of this offering was far greater in
the sight of God than the gold which the rich men gave.¹
For God hath need not of gold, but of the pure heart, and of
the upright purpose which is disposed towards that which
Fol. 61 b col. 2 is | good. Now therefore we ourselves will enlarge our

¹ Read $\overline{\pi\tau\eta}\dagger \epsilon \rho\omicron\tau\tau\eta$?

hearts in sincerity, and we will bring this address as [an offering] to God, and will set it aside and cast it into the spiritual treasury, and [thus] shall we discharge our debt [of a discourse] to you.

For I recall to my mind that I made the promise which I made to you | yesterday that I would preach concerning Fol. 62 a col. 1 the fortitude and prudence of Susanna, because [this subject] would be of very great advantage to many, just as the [story of the] fight of Joseph in his chastity and in his contending is of very great benefit to man. Let, moreover, Susanna fight now as in a theatre which is filled with the multitude. Let her fight | in the place wherein God, and His angels, and men, Fol. 62 a col. 2 and women, shall look upon her, and she shall teach young maidens to think scorn of death [if it be incurred] for chastity's sake.

Now this blessed woman Susanna was of noble birth and race, and her bodily form was beautiful. She had been carefully secluded in her | own chamber from her childhood, Fol. 62 b col. 1 and having led a chaste life she had grown to woman's estate (now Satan had watched carefully her youthful beauty), and had joined herself in the bond of marriage according to the Law. And she kept her husband's bed undefiled, and she observed the ordinances of her marriage. Her eyes never rested with pleasure upon the beauty of a | strange young man, or searched it out. She neither Fol. 62 b col. 2 allowed her ears to listen at any time to the words of lewd speech, nor did she permit her nostrils to snuff sweet scents, nor did she array herself in apparel which had been held over the smoke of burning perfumes. In short, she did not permit any one of her senses to carry her away with sudden swiftness, lest the | chastity which she had set firmly in her Fol. 63 a col. 1 heart should be destroyed, and her soul glide downwards into obscene pleasures through the deceit of apathy. Now the greater number of the sins which come into being in the soul arise from the senses. For the soul abideth in the heart,

even as a virgin who liveth quietly in her chamber, and
 Fol. 63 a col. 2 the | five senses are the servants which [minister] unto her.
 Now the senses are the eye, that is to say, the sight, and
 the hearing, and the smelling, and the taste, and the touch ;
 and if the soul be not led astray by any one of these senses,
 or corrupted thereby, it remaineth alone, and suffereth no
 injury whatsoever.

If, however, it happen that the eye wandereth about,
 and doth contemplate the beautiful forms of young men, |
 Fol. 63 b col. 1 then do the waves of desire boil up [in the soul], and over-
 come it, and the winds of passion beat upon it straightway,
 and it wandereth away from chastity, and goeth into the
 gulf (?) of sin, and is swallowed up in the vortex wherein
 David himself was engulfed. Moreover, it was he who cried
 out concerning himself saying, 'I have come into the abysses
 of the sea, and the storm hath drowned me.'¹ |

Fol. 63 b col. 2 So also is it in the case of the hearing. If the ear
 receiveth the pleasant sound (or, voice), and the deceitful
 words of lewdness which accompany it, then doth the heart
 incline thereto, and they drag down the heart into destruc-
 tion. And again, if the taste devoteth itself to continual
 eating and feasting, and to innumerable winebibbings, then
 Fol. 64 a col. 1 doth it draw the soul downwards, and | into darkness and
 into drunkenness. Yet again in the case of the smell. If
 the nose be in the habit of taking delight in the things
 which have sweet smells, that is, in scented unguents, and
 in aromatic perfumes, and in balsams, it falleth at length
 into a state of numbness, and it bindeth tightly the soul
 in that state of numbness along with it. Moreover, if the
 chaste soul be in [any of] these [conditions], she hath made
 Fol. 64 a col. 2 herself to be like unto a virgin who hath been delivered | over
 into the hands of her servants, and hath slipped down into
 sin, and hath lost the power of holding herself back. For
 when once the habit of incontinence hath entered into the

¹ Ps. lxi. 2.

soul, it acteth the part of a thief, and it breaketh into the treasury of the heart, which it maketh into a desert, and it strippeth it naked, and leaveth it unchaste.

Now this | blessed woman, that is to say, Susanna, kept guard over her eyes, and her hands, and her feet, and her tongue, and her nose, and over the whole system of her senses, and she became in very truth, according to the word of the Wise Man, 'like a garden enclosed, and a fountain which hath been sealed,'¹ which no man was able to strip bare, and no man was able to | destroy the abiding place of the sweet-smelling flowers of chastity, and to ravage and lay waste that place of beauty wherein was the fountain of discretion. Fol. 64 b col. 1
Fol. 64 b col. 2

Now there were two elders, who were held in high esteem as men who governed the people, and these men lusted after this woman [Susanna], and though both were | being [consumed] by the burning of their lust, they were ashamed to make known to each other concerning the fire which was burning in their hearts. And it came to pass on a certain day that each of them went into a secret place, where they could watch Susanna carefully, and they met each other face to face, and when each had questioned the other, each | confessed to the other for what purpose [he had come there]. Then they made an agreement, each with the other, to commit a deed of sin, and to work iniquity together, and they kept watch over her diligently and waited for a time when they should find her alone. Fol. 65 a col. 1
Fol. 65 a col. 2

And it came to pass that on a certain day Susanna went | into her husband's garden, to lie down and rest there, according to her custom during the hottest season [of the day], and she sent away her servants to bring to her the soda and soap [wherewith to wash herself]. And the elders suddenly rushed into the place where she was, even as wolves rush upon a lamb of the sheep, and they Fol. 65 b col. 1

¹ Song of Sol. iv. 12.

Fol. 65 b col. 2 laid hold upon her, and then | wished to work in her the deed of impurity of their burning lust. Now Susanna was between the two elders, who were far more evilly minded than the lions among which Daniel found himself. There was neither a servant with her, nor a neighbour, nor any

Fol. 66 a col. 1 person of her acquaintance, nor any | young maiden, and there was no one there to render her help in any way whatsoever, God Himself alone excepted, Who was watching her from heaven. Now God had the power to prevent them from gaining the mastery over her, but He permitted them to engage in the contest, in order that the crafty designs

Fol. 66 a col. 2 which they had devised in secret might be revealed, | for then would be made manifest both the chastity (or, prudence) of Susanna and the incontinence of the elders, and in this way women might find through the fortitude of Susanna a house of instruction in that which was good.

And moreover, the contending in which she was engaged was very great, and it increased in violence, and became

Fol. 66 b col. 1 a mighty | fight. Now the matter was far more difficult for Susanna than it was for Joseph, for Joseph was a man, and he was contending against one woman only ; but this woman Susanna had to contend against two men, who were strong in their endeavour [to do evil]. And it is a matter whereat to marvel that she contended against these [men] in a garden—

Fol. 66 b col. 2 the place wherein the Serpent | succeeded in leading Eve astray.

Now this spectacle was both great and profitable. It was a great spectacle because elders, who stated that they were nobles among the people, were those who were contending in the strife ; and it was a profitable spectacle also, because the

Fol. 67 a col. 1 chastity of one weak | woman was able to fight successfully against these nobles, even after they had arranged with each other to fight against her together.

And now the heavens are open, the trumpets send forth their blasts, the contest is prepared, and the true Master of

the contest watcheth from heaven, and the multitudes | of Fol. 67 a col. 2
 the angels gaze out from the heights of heaven on the
 spectacle. The Serpent worketh diligently in these sinful
 elders, but Faith herself is strong to prevail in this chaste
 woman. And there is great anxiety among them on both
 sides. The elders are afraid lest a woman | vanquish them, Fol. 67 b col. 1
 whilst Susanna herself is afraid lest she fall from her state of
 chastity. And the devils make ready their rich banquet for
 these sinful men, and the angels prepare the honour which
 they have to bestow on Susanna from heaven.

And these lawless men laid hold upon Susanna, and they
 strove with her first of all in words saying, | ‘ We are elders Fol. 67 b col. 2
 among the people. We are they to whom the people have
 entrusted the Law, and the Power to unbind and to bind in
 every matter whatsoever. There is no one at all in this place
 to see us. Be persuaded and [lie] with us, for we desire thee
 eagerly. If thou wilt not be persuaded to lie | with us, we Fol. 68 a col. 1
 will bear false witness against thee, and declare that there
 was a young man with thee, and that it was on account of
 him thou hadst sent away thy servants.’

Observe now how exceedingly difficult were the circum-
 stances in which Susanna, this woman who was all alone, was
 involved! There were the disgrace of an act of unchastity,
 and the penalty of death | wherewith she would be threatened, Fol. 68 a col. 2
 and the contemptuous opinion of the people which would
 make all of them to scoff at her, and the hatred wherewith
 her husband and her kinsfolk would hate her, and the grief
 of all her neighbours and of every member of her household;
 and, finally, there was the destruction of all her house.
 But none of these thoughts overcame this chaste woman,
 for both her hope | and her heart were strong in the God of Fol. 68 b col. 1
 heaven.

Then Susanna sighed heavily and said, ‘ I am surrounded
 by tribulation on every side. If I do this thing I shall
 suffer death, and if I do not do it I shall not be able to escape

- from your hands; but it is preferable not to do this thing
 Fol. 68 b col. 2 and to fall into your hands rather than to commit sin | before
 God. Woe is me! The shepherds, whom I have considered
 to be men who would direct and guide me, I now see are
 wolves round about me. And those whom I have regarded
 as a haven wherein the ship of my soul might take refuge,
 are those who would wreck me, and they are far more
 Fol. 69 a col. 1 dangerous for me than a mighty storm. Think not | that
 I am afraid of you, and that I shall be persuaded by you
 [to do your will], and that I shall pollute my chastity.
 I will not disgrace my parents. I will not cause my noble
 birth to be held in derision. I will not give my husband
 occasion to grieve. I will not put an end to my lawful
 Fol. 69 a col. 2 intercourse with my husband for the sake of an improper
 union with you. | I will not hearken to your senseless
 words, and I choose to die by a violent death rather than
 accept a polluted couch. Though my husband be not here
 with me in the body, yet is he here in the desire of my heart,
 and the faces of my parents are with me at all times.
- Fol. 69 b col. 1 ‘ Besides this, have ye in fear | God Who is looking at you.
 Take shame to yourselves before the angels who are round
 about us by night and by day. Know ye yourselves, and
 know who ye are. Know ye also the Law which ye read, for
 the Law saith, “Ye shall not lust to know [the wife of] thy
 neighbour.”’¹

- And having said these words she cried out, wishing to
 Fol. 69 b col. 2 make | witnesses come so that they might testify concerning
 their lawless behaviour, and the elders also cried out. And
 behold, the servants of Susanna and her handmaidens rushed
 into [the garden], and they saw the elders reviling her.
- Fol. 70 a col. 1 And when the elders had uttered | their charges [against
 her], the servants were exceedingly ashamed, for they had
 never at any time heard words of this kind spoken against
 Susanna.

¹ Exod. xx. 17; Deut. v. 21.

And it came to pass on the morrow, that a very great multitude of people gathered together, for as yet the struggle [awaited] decision, and [the award of] the crown had not been given by the judge. And all the | people were gathered Fol. 70 a col. 2 together into [the synagogue], men and women, and young men and maidens. Now the spectacle was very great indeed. Men who were on the earth knew not at all what they were about to see, but those who were in heaven, that is to say [the angels], had knowledge of everything which concerned the matter.

And the elders came in, being filled with wickedness, and they called unto Susanna | as unto a woman whom they Fol. 70 b col. 1 considered to have been already called unto disgrace and death; but the true Judge considered her to be as a woman who hath already been called unto life, and unto the glory which is for ever. And the elders said unto the people, 'Send for Susanna, the daughter of Hilkias'; and | they Fol. 70 b col. 2 sent for her. And Susanna, and her parents, and all her kinsfolk, and her son came, and Susanna herself came as a woman who hath been held to be worthy of death for the sake of her chastity which was great. And she heaved bitter sighs, not because she was about to die, but because she was going to leave behind her a bad name | to her parents, and Fol. 71 a col. 1 all her kinsfolk would become objects of derision unjustly, and because she had not there one who could bear witness concerning the matter which had happened to her in the paradise.

And there were very many folk who sighed for her, her parents, and her friends and acquaintances, and her kinsfolk, and the people of her native town; and her husband wept, and all | the members of his house lamented for her. And Fol. 71 a col. 2 Susanna, being sorely grieved and afflicted in heart, and suffering bitterly, and weeping, and being in a state of abject abasement, came and took her stand in the midst of the whole assembly. And the whole multitude rose up on their feet to see her, both angels and men. |

Fol. 71 b col. 1 And the two elders rose up in their garb of shepherds, being however wolves, and the Serpent, the Calumniator, was speaking in them, and they laid their hands upon her, and they said, 'Yesterday we were walking in the garden by ourselves, and this woman came in with two

Fol. 71 b col. 2 servants, and | she sent the servants away and closed the door of the garden. Then there came in to her the young man who hath disappeared, and he had intercourse with her. When we saw the sinful act (now we were hidden in a corner

Fol. 72 a col. 1 in the garden), we ran to them, but we were not | able to lay hold upon the young man, for he was stronger than we were, and he opened the door and fled. Now we laid hold of this woman, and we questioned her saying, "Who is this young man that was with thee?" but she did not wish to tell us. And these things concerning which we bear witness we did actually see.'

And the whole synagogue believed them, seeing that they

Fol. 72 a col. 2 were | elders and judges [of the people], and they condemned Susanna to death. And they took her forth to slay her. And there was there no one whatsoever to avenge the truth, God alone excepted, Who, however, allowed these things to take place, in order that through both sides the work of each

Fol. 72 b col. 1 might be made manifest and | fulfil itself; on the one side wickedness, and incontinence, and calumny, and lawlessness, and on the other the perseverance of Susanna even unto death.

And up to what point doth it appear to thee that God remaineth oblivious of the believing ones? He remaineth unmindful until He hath tried them even as gold [is tried] in the smelting-house, and He searcheth thoroughly the

Fol. 72 b col. 2 righteous | by means of temptations of various kinds. For this is what He did in the case of Abraham, who took Isaac to offer him up as a burnt offering. He built an altar, and there was no sheep there; he heaped up wood upon the altar, and there was no ram there. He took the slaughtering-

knife in his hand, and he | went to Isaac to slay him, when Fol. 73 a col. 1
straightway by a word God made him to hold his hand.

And moreover, these things have happened in this wise so that each one of us, when temptation cometh upon him, and when he draweth nigh unto death, may not despair of the help of God, but may expect it until at length it shall come unto him. |

Now they took Susanna forth to destroy her, and there Fol. 73 a col. 2
was no man about her to help her. And having seen that there was no help whatsoever to be had from men, she fled to the Helper, Who is in heaven, the Witness Who is faithful, the Eye Which never sleepeth, and she said, ‘O God Who art for ever, Who knowest the things which are hidden in the heart, and Who | knowest everything that shall happen before Fol. 73 b col. 1
it taketh place, Thou alone art He Who knoweth that these [elders] have borne false witness against me. And behold, I am going to die without having committed any of these [offences] concerning which these [elders] have borne false witness against me.’ And He Who said, ‘Whilst thou yet speakest I will speak, and behold I am in this place,’¹ heard her.

Now whilst they were taking her | forth to destroy her, Fol. 73 b col. 2
behold God made the Holy Spirit to move in a certain young man whose name was Daniel, and he cried out with a loud voice saying, ‘I am innocent of the blood of this woman.’ And the people turned towards him, and spake unto him saying, ‘What is the meaning of this word which thou hast spoken?’

And he took his stand | in the midst of them, and said, Fol. 74 a col. 1
‘Be ye not such fools as to act in this manner, O House of Israel! Get ye back to the hall of judgement, for these [elders] have borne false witness against her’; and all the people went back in haste. And Daniel said unto them, ‘Separate [the two elders] from each other, and I will

¹ Isa. lviii. 9.

Fol. 74 a col. 2 ask them questions.' And he said unto | each one of them, 'O thou who hast lived a long life of evil days, now have come upon thee thy sins which thou hast committed from the beginning. Tell me now, Under what kind of tree was it that thou didst see [Susanna and the young man] talking together?' And he said, 'Under a mastick tree.'¹

Fol. 74 b col. 1 And Daniel said unto him, 'Thou hast directly lied; | on thine own head [be it]. For the Angel of God, with the sword in his hand, hath now taken his stand [by thee], and he shall cleave thee in twain.'

And having set this man on one side, he cried out to the other, and he said unto him, 'O seed of Canaan, and not of Judah, the beauty of the body hath led thee astray, and carnal desire hath stupefied thy heart. Tell me now, Under what kind of tree was it | that thou didst see Susanna and the young man talking together?' And he said, 'Under an evergreen oak.'² Then Daniel said unto him, 'Thou also hast lied; on thine own head [be it]. For behold the Angel of the Lord standeth [by thee] with his sword in his hand, and he shall cleave thee in twain.' |

Fol. 75 a col. 1 And all the people cried out with a loud voice saying, 'Blessed be the Lord God Who delivereth every one that putteth his trust in Him'; and on that day He delivered innocent blood. And there was fulfilled on Susanna that

Fol. 75 a col. 2 which David spake saying, 'My | soul cleaveth to Thee, and it is Thy right hand which hath received it.'³ And these [two] elders, who had hunted after the soul of Susanna, 'shall descend into the depths of the earth, and shall be delivered over to the sword, and they shall become portions for foxes,'⁴

Fol. 75 b col. 1 that is to say, for the devils. Moreover, the | King, that is to say Susanna, shall rejoice in God. And 'every one who sweareth by Him shall be honoured', that is to say, every one who believeth on Him, 'for the mouth which speaketh

¹ Gk. ὑπὸ σκίνον.

² Ps. lxiii. 8.

³ Gk. ὑπὸ πρῖνον.

⁴ Ps. lxiii. 10, 11.

violence hath been stopped,' that is to say, these two wicked elders.

Then was the grief of the parents of Susanna turned into gladness, | and her husband rejoiced and ascribed glory to Fol. 75 b col. 2
God, and all her kinsfolk were glad, and all the people of her village and all the members of her household rejoiced greatly. In short, there was gladness before God, and the angels, and men. Seest thou the strength of Susanna's soul? | Seest Fol. 76 a col. 1
thou the chastity which was in this weak vessel? The soul which is chaste shall endure, and shall conquer in deathlessness. It shall continue to bear fruit which flourisheth and decayeth not, and it shall continue unfailingly in the virtue which is without blemish by the help of God. This | woman, Fol. 76 a col. 2
moreover, was glorified by men, and was magnified by the angels, and was crowned by God. Imitate therefore this woman Susanna, O ye women, and follow her example, in order that ye yourselves may be held to be worthy of the exceedingly great honour that was paid to her by God in Jesus Christ our Lord, to Whom be glory for ever and | for Fol. 76 b col. 1
ever. Amen.

THE DISCOURSE OF ATHANASIUS, ARCHBISHOP OF RAKOTE, ON MERCY AND JUDGEMENT.

THE world which hath no remembrance of God, O my brethren, is governed by the injustice which appertaineth to cruelty, and by the inhumanity which appertaineth to weakness, even as | the holy Apostle spake saying, ‘According as God did not think fit to let them remain in a state of rectitude, God gave them over to hardheartedness, and to the doing of the things which were unseemly. And they worked injustice of every kind; and wickedness, and evil, and deeds of
Fol. 76 b col. 2
Fol. 77 a col. 1 avarice; | and they were filled with calumnies and murder, and with contention, and the cunningness of the evil heart of the informer and of the tale-bearer; and with the works of the debaucher, which are hateful to God; and with the pride of the babbler of foolish things, and of him that seeketh to find out the things which are evil; and they hearkened not to the words of their parents; and were fools, and men without
Fol. 77 a col. 2 belief; | and were arrogant, without mercy.’¹

These are they whom God converted to the worship of God, and He teacheth² them also to depart from that which is evil, and to have merciful care for him that is his neighbour, according to that which Isaiah taught us, saying in the
Fol. 77 b col. 1 character of God, | ‘Cease ye from the things which are evil, learn to do that which is good.’³

Now the Law containeth a very large number of precepts which do injury to him that is our neighbour, but there are also therein commandments concerning charity (or, the love of men), and the doing of deeds of mercy to each other. Now
Fol. 77 b col. 2 if it happen that a | man omitteth [to keep] one of these

¹ Rom. i. 28.

² Read ϣαϣτσαβουτ οη.

³ Isa. i. 16, 17.

precepts, it will not be sufficient for him to put another in its place; neither will the man be acceptable before God who doeth good with that which is gained from the profits of injustice, if he give nothing of the things which he himself possesseth, | because even the men who do unjust things make the attempt to offer up gifts of their own goods to God. Fol. 78 a col. 1 For it is written, 'The sacrifice of wicked men is an abomination unto God.'¹ Therefore concerning him that sheweth himself to be without mercy doth He (i.e., the Book) say, 'Unto him that shutteth his ears, and hearkeneth not unto the poor, God will | not hearken when he maketh his appeal to Him.'² Fol. 78 a col. 2 Therefore hath the Book of Proverbs counselled us saying, 'Give thou to God of thy labour in truth, and thou shalt give Him the firstfruits of thy righteousness.'³ Now supposing thou didst give a gift to God of a part of something which had been obtained by thee through injustice or plunder, thy gift would not be very acceptable | to Him, Fol. 78 b col. 1 either because thou hadst obtained that something by injustice or plunder, or because thou wast giving a portion of it to Him as a gift. For thou must bring as thine offering the gift which is pure, even as it is written, 'The offerings of the upright are acceptable unto Him.'⁴

And moreover, if thou dost acquire possessions through thine | honest labour, thou shalt bring unto God offerings from the same, whereon the poor shall feed themselves. Yet they shall be accounted unto you as things plundered, according to that which He spake by the prophet Malachi saying, 'The firstfruits, and the tithes, are stolen by you, and the plunder shall be | in your houses.'⁵ Fol. 78 b col. 2 Fol. 79 a col. 1

Now it is meet for us to mingle mercy with judgement, and we must acquire the faculty of judging, but we must speak in mercy, according to that which is written, 'Keep mercy and judgement, and do thou draw nigh unto thy God

¹ Prov. xv. 8; xxi. 27.² Prov. xxi. 13.³ Prov. iii. 9.⁴ Prov. xv. 8.⁵ Mal. iii. 8, 10.

at all times.¹ For God loveth mercy and judgement, and
 Fol. 79 a col. 2 let him draw nigh | unto God Who careth [for the poor] in
 mercy. Finally, let each one of us now in this place
 (i. e., world) examine himself. Let the rich man consider
 most carefully concerning the things which he hath gotten,
 and among which he considereth the gifts of God to be,
 whether he hath acted unjustly towards the poor man, or
 Fol. 79 b col. 1 whether he hath taken advantage of his weakness, | or
 whether he hath claimed more than his share of that which
 belongeth to him, [or whether] he hath employed force [in
 his dealing with him] instead of righteousness.

Now we are commanded, in respect of our servants, to
 keep strict justice when dealing with them, and to treat
 them equitably. Because thou hast the power [to deal
 unjustly], do not practise injustice; and because thou art
 able [to defraud], do not claim more than thy share; on the
 Fol. 79 b col. 2 contrary, because thou hast | the works of power, do thou
 make manifest the works of righteousness, for it is not
 a matter which it is impossible for thee to perform.

Thou art obliged to give a proof of the obedience and fear
 which are in thee in respect of God, but in that wherein
 thou hast the power to transgress, thou shalt not transgress.
 Fol. 80 a col. 1 Supposing thou didst carry off | the tools of certain poor
 men, and didst give them to other poor men, thou wouldst
 be acceptable neither for thy theft nor for thy gift. Why
 shouldst thou pollute thy riches and bring upon them works
 which are unrighteous? Why shouldst thou make thine
 offering to be an abomination [to God] by undertaking to
 Fol. 80 a col. 2 offer up an offering of injustice, | because thou thinkest to do
 a kindness to other poor men with it? Be merciful unto that
 man who hath suffered injustice. Do deeds of kindness and
 charity to this man, and act with gracious goodness to that
 man, and thou shalt thereby perform mercy and judgement.

For God doth not make Himself a partner in greediness,

¹ Hos. xii. 6.

neither doth He share with | thieves and robbers. It is not Fol. 80 b col. 1
 impossible for Him to feed the poor whom He hath com-
 mitted unto us, but He requireth the fruitfulness of righteous-
 ness, and the love of men, at our hands, whereby we shall be
 both of use to others, and do good to ourselves. Mercy hath
 no existence in injustice, neither hath blessing any | existence Fol. 80 b col. 2
 in cursing, nor doth the doing of acts of kindness spring from
 the tears of those who weep.

For God spake concerning the tears that moved Him of
 those who were treated unjustly, saying, 'These are the
 things that ye do which I hate. Ye cover over (or, dress)
 My | altar with tears, and weeping, and sighings which arise Fol. 81 a col. 1
 from sufferings.' ¹ Acts of this kind performed in this
 manner are works of vanity, and they are performed for the
 sake of the approbation of men, and not for the approbation
 which is from God. It was for this | reason that the Lord Fol. 81 a col. 2
 rightly said, 'Do not your acts [of charity] in order that men
 may see you.' ² For if thou wouldst do thy works of charity
 so that it shall be God alone Who knoweth thereof, thou wilt
 guard thyself from doing them in greediness (or, avarice), for
 thou knowest that thou wilt not | please in this manner God, Fol. 81 b col. 1
 Who watcheth us. Let us perform our acts of charity in
 such a manner that we may receive the reward therefor
 from God.

Now though God giveth His good gifts unto these whom
 He honoureth, He honoureth in no way whatsoever him that
 seizeth more than his share. Refrain from making an offer-
 ing unto God if thou causest | grief to thy brother, for he Fol. 81 b col. 2
 (i. e., the Book) saith, 'If thou goest to offer up an offering
 upon the altar, thou shalt remember in that place if thy
 brother hath any matter against thee. [If he hath], go forth
 first of all and make thyself to be at peace with thy brother,
 and then come in and offer up thy gift.' ³ Remember then
 Zacchaeus, the | tax-gatherer, who determined to restore to him Fol. 82 a col. 1

¹ Mal. ii. 13.² Matt. vi. 1.³ Matt. v. 23.

that had been defrauded his property twofold,¹ and in this way he divided his possessions among the poor. For he knew that he wished to receive Christ into [his house], and that Christ would only receive unto Himself those who gave gladly unto the poor, [and that He would not receive him] unless he did away | with his avariciousness, and the things which he had acquired unjustly. And in this manner did the Lord receive in integrity Zacchaeus, who said, 'Salvation is in this my house this day.'²

And these things we would say unto those who do works of charity, but who do not take care to be scrupulously fair and just. And we | would also say them unto him that keepeth strict watch on himself in respect of committing acts of injustice, but is careless in respect of doing works of charity. The tree which beareth not fruit they cut down and cast into the fire. In this manner this tree will never give pleasure to the Husbandman Who appertaineth to heaven, Who spake saying, 'I came seeking for fruit on this

fig-tree, and I | have found none; and He commanded [them] to cut it down so that it might not make the ground to be without value also.'³ And they are also wont to condemn him that giveth no pledge to the poor, and there is a threat of punishment because of this in the following [words], for He saith, 'He who forgetteth to give a pledge to the poor shall cry out | to God, and He will not hearken unto him.'⁴ And God saith, 'For I am the Merciful One.'⁵

Now, it is a terrible thing, and a matter wholly outside the Law, for thee to come back and reap thy fields a second time, or for thee to come back and gather grapes a second time from thy vineyard, or for thee to come back and gather fruit a second time | from thine olive trees; for it is meet that thou shouldst leave these for the poor. If now these commandments were given unto those who were under the Law,

¹ Compare Luke xix. 8.⁴ Jer. xi. 11.² Luke xix. 9.⁵ Jer. iii. 12.³ Luke xiii. 7.

what shall we say in respect of these who are under Christ?

These are the [words] which the Lord spake saying, 'Except your righteousness exceed that of the scribes and the Pharisees, ye shall not | enter into the kingdom which is in the heavens.'¹ Therefore [we must give] not only from our fields, and from that which cometh in to us, but also of the work of our hands. And the Apostle taught us that we must give unto those who have nothing at all, for he spake saying, 'Ye shall accept the good things in order that ye may find the wherewithal to give gifts to him that is | needy.'² Unto him that wisheth to follow in the steps of the Saviour will the Lord reveal His Divine Person, and He will make him to give of all his substance, and to do that which is good to the poor; and in this wise he shall follow in His footsteps. Now, those who follow in His footsteps, and those who are perfect, give effect wholly to the great and perfect readiness [to give] which | is in charity. Fol. 83 b col. 1
Fol. 83 b col. 2
Fol. 84 a col. 1

He gave them this commandment in order that they should perform service by means of [their] possessions, and should convert the remnant also to the service by the Word and the Spirit. He gave them this commandment in order to make them do acts of beneficence, and to give gifts for the common good, and | to continue to do so with what they had, so that through these things they might find themselves to be like unto the love which God hath for man, and might do works of charity, and give thanks. For He spake saying, 'Give and it shall be given unto you. Be merciful and mercy shall be shewed unto you.'³ Through the things of this earth, moreover, He promised | to them a share in those things which are with Him. Fol. 84 a col. 2
Fol. 84 b col. 1

For these are they who shall take their stand at the right hand of God, and these are they unto whom the King, when He shall come, shall speak saying, 'Come, ye blessed of My

¹ Matt. v. 20.

² Eph. iv. 28.

³ Luke vi. 38; Matt. v. 7.

Father, and ye shall inherit the kingdom which hath been prepared for you from the foundation of the world. For

Fol. 84 b col. 2 I was hungry, [and] ye | gave Me food. I was thirsty, [and] ye gave Me water to drink. I was a stranger, [and] ye took Me to yourselves. I was naked, [and] ye clothed Me. I was sick, [and] ye visited Me. I was in prison, [and] ye came unto Me.' Then the righteous, having marvelled [at these words], shall say, | 'Lord, at what time did we ever do these things unto Thee?' And He shall say unto them, 'Amen. I say unto you, inasmuch as ye have done it unto one of these few little ones, it is to Me that ye have done these things.'¹

For ready kindness [shewn] to the saints is piety [shewn] to Christ, and | ready kindness [shewn] towards those who belong to Christ, maketh him that sheweth it to be a minister of Christ. Not only if he hath many possessions, but also if he hath very few; whatsoever he hath this shall he offer. And if a man shall give only a cup of cold water to a disciple, in the name of a disciple, Amen, | I say unto you he shall not lose his reward. He will give unto thee, O rich man, the occasion for true liberty.

For through these things thou shalt find thyself to be a fellow-worker with God. Thou shalt feed with the soldiers of Christ, and thou shalt feed with them at thy will, and thou shalt be constrained in no wise; for the King of heaven neither setteth | restraint nor maketh demands upon the perfect. He receiveth to Himself those who give willingly, in order that those who give may also receive, and that those who pay honour may themselves be honoured, and that those who make themselves partners with the poor in the things which are temporal shall be invited to take their share with them in the things which are for ever.

Fol. 86 a col. 1 These things, | let us remember, are for ever and for all time. And let them be before our eyes, [and] they shall

¹ Matt. xxv. 34 ff.

be in our souls, in order that we may make use of the time (or, opportunity), and not allow it to escape from us. And we must not forget the things which are. Now let us await after them that which is to come, | lest through our expecta- Fol. 86 a col. 2
tion we thrust the matter behind us, and there come upon us our end. Now the Lord gave this unto us that we might find ourselves keeping watch. And we must produce fruit, and labour in the remembrance of His commandments; and we must make ourselves ready for His glorious rest, and then nothing whatsoever shall give us | offence; through Jesus Fol. 86 b col. 1
Christ, our Lord, to Whom be the glory, and with Him the Father, and the Holy Spirit, for all ages of ages. Amen.

Fol. 86 b col. 2 THE DISCOURSE OF OUR HOLY FATHER, APA
THEOPHILOS, THE ARCHBISHOP, WHICH HE
PRONOUNCED CONCERNING REPENTANCE
AND CONTINENCE, AND ALSO HOW A MAN
MUST NOT NEGLECT TO REPENT BEFORE
THE LAST TIMES COME UPON HIM.

THE prophet spake saying, ' My tears have been unto me |
Fol. 87 a col. 1 bread by day and by night ' ; ¹ and again, ' The heart which
is contrite and abased God will not reject. ' ² Now therefore,
O my brethren, let us afflict our souls with fastings, and let
us give our bodies unto death by means of manifold sufferings,
until we make ourselves companions of the Angel of Repen-
Fol. 87 a col. 2 tance, | in order that he may divert his path from us. The
saints delivered their bodies over unto death until they van-
quished that which was opposed to them, according to what
is written, ' For Thy sake they put us to death all the day
long, they accounted us as the sheep for the slaughter. ' ³
And again the Apostle taught us saying, ' Put to death |
Fol. 87 b col. 1 that which is in the members which are upon the earth,
that is to say, fornication, uncleanness, passion, [and] evil
lust. ' ⁴

Now when we deliver ourselves over to misery through
fastings, and prayers, and long nights of vigil, we crucify
both our bodies and our souls. Let us apply to ourselves
Fol. 87 b col. 2 that which the Psalmist | David spake saying, ' Thou hast
consumed wickedness of heart. ' Then the Angel
of Repentance shall come, and he shall root out the plants
which are evil, those which the Devil hath sent into our
hearts. And he shall plant in their place the fruits of the

¹ Ps. xlii. 3. ² Ps. li. 17. ³ Ps. xliv. 22 ; Rom. viii. 36. ⁴ Col. iii. 5.

Spirit, according to that which the Apostle spake saying, |
 ‘The fruit[s] of the Spirit are love, joy, peace, gentleness Fol. 88 a col. 1
 of heart, purity,’¹ and the [others] which come after these.

Then, O brethren, straightway Repentance shall enter
 quickly into us, and it shall fill all our members, and it
 shall cleanse us from all our sins, and it shall burn up in
 us | all pride of heart, and all anger, and all wickedness, Fol. 88 a col. 2
 and everything which is evil, and every thought (or, remem-
 brance) of the Evil One, and shall compel the spiritual
 excellences to come, and to enter quickly into our souls,
 and it shall plant each one of them in its proper place.
 And straightway it shall root out wrath, and plant in its
 place | gentleness of heart; and it shall root out pride of Fol. 88 b col. 1
 heart, and plant humility in its place; [and] it shall root
 out enmity, and plant peace in its place. It shall make
 hatred to flee from us, and shall drive it forth out of our
 hearts; and it shall make peace and love to become a crown
 upon our heads. It shall carry away | from us carelessness Fol. 88 b col. 2
 and slothfulness, and it shall rouse us up to prayer, and to
 nights of vigil, and to meditation on the Psalms, and to the
 singing of spiritual hymns.

Consider further, O my brethren, this Repentance, and
 observe what a great abundance of fruit it is wont to produce
 in the man | who repenteth, and how it maketh all the Fol. 89 a col. 1
 members to shoot forth and to blossom, even as the tree
 which is planted by the waters.

O Repentance, how great are thy consolations! Thou art
 the joy which hath its being in grief, and the merriment
 which hath its being in tears. The fruits | of Repentance Fol. 89 a col. 2
 ripen fully in the strength of the Spirit. For even if the
 man who hath repented holdeth his peace, the fruits of the
 Spirit are manifest in his face. O Repentance, in thy
 gracious gentleness, and in thy soft speech, and in thy quiet
 behaviour, thou art a rebuke to every man; for thou | art Fol. 89 b col. 1

¹ Gal. v. 22.

that which hath pointed out the way for all the saints into the fight and into suffering.

- Moreover, come ye, O my brethren, and adorn ye Repentance with the adornments of your fastings, and anoint her with the sweet unguents of your prayers, and put a crown upon her head | with the abasement of your tears, so that if there be any other spiritual excellences which do not appear in the beauty of the adornments wherewith ye have adorned her, they shall then be gathered together, and shall come and make merry with those which are [already] in the soul. Further, when these take up their abode in your hearts they shall make you | to be without sin. Where, moreover, are now the carelessness and heaviness of the body? Where are the disturbing emotions which are in passion, and the profane thought, and every thing which is evil? Where are envy, and hatred, and contentiousness? Where are wrath and wickedness? Where are pride of heart and the | words which are cruel? Where are fornication, and impurity, and adultery? Where are the things of vain glory and the apparel of splendour? Where are luxury, and eating, and feasting, and winebibbings, and lewd drunkenness? Where are the idle words and the filthy jests?¹ Who is there that would not wish to be a companion | of Repentance, and to make himself a stranger unto all these evil things, which blind the eyes of our hearts so that they are unable to see the marvellous light?

- For Repentance maketh a man to spread out his wings like the eagle, and maketh him to penetrate into the heights of heaven through her spiritual excellences. Now, he who hath repented, and hath been exercised in endurance, | and in hunger, and in thirst, awaiteth eagerly the good things of heaven which shall continue for ever and ever. Therefore also, O my beloved, let us bring into subjection our bodies by fastings, and by prayers, and by nights of vigil,

¹ Read ΟΥΣΠΑΤΑΛΙΑ.

in order that we may enjoy His | promise [of the things] Fol. 91 a col. 1
 which are in the heavens, according to what He spake
 saying, 'Ye are those who have endured patiently with
 Me in My temptations, and I, even I, will stablish with
 you the kingdom, even as My Father hath stablished the
 kingdom with Me, and ye shall eat, and ye shall drink with
 Me at | My table in My kingdom.'¹ Fol. 91 a col. 2

Moreover, we must understand, O my brethren, how
 honourable is the condition of Repentance, and we must
 understand the gifts of grace which she hath given unto
 us. O Repentance, who art the food of those who suffer
 hunger, and a fountain of the waters of life unto those who
 are athirst! O Repentance, | who art the consoler of those Fol. 91 b col. 1
 who are passing their nights in vigil, who adornest them with
 the fruits of their sufferings! O Repentance, whose tears
 are the pleasure and the sweet perfume of the angels of
 God! O Repentance, who art the helper of those who have
 given themselves over to despair!

Let us consider the fellowship which she | made with the Fol. 91 b col. 2
 men of Nineveh, when she invited them to her in her love
 for man, and when they made haste to open unto her in
 great abasement, and in tears and sackcloth. Now, it was
 not only men who put on sackcloth, but also the cattle and
 sheep. | And when the Almighty, the Good, and Merciful, Fol. 92 a col. 1
 and Man-loving God, saw such great fruits as these in the
 hand of Repentance which she laid down before the throne
 of mercy, not only did He reverse His sentence of doom,
 but He also made His word to the prophet | Jonah to be Fol. 92 a col. 2
 a lie, and He did not destroy the city.

And now, O my beloved, abandon ye not Repentance, for
 what shall ye find which will adorn you in your sufferings
 like Repentance? Nay, on the contrary, let us give unto
 her honours in the place of the good things which she
 hath brought unto us | from on high. And, moreover, Fol. 92 b col. 1

¹ Luke xxii. 28-30.

of what kind are the good things which she hath brought unto us from on high? Again, of what kind are the good things which we shall give unto her? They are fasting, and the prayer which is pure, and our hands shall be stretched out in prayer, and our hearts shall be in the height of heaven. Give unto her humility, and sighings, through which the angels become the counterparts of men. Give unto

Fol. 92 b col. 2 her the | tears which shall be abundant through the threat of [the fire of] Gehenna. Give unto her the faith, and the hope, which make a man to draw nigh unto God. Give unto her mercifulness, and the love [which we must shew] towards each other, and the works of charity which cover
 Fol. 93 a col. 1 entirely a multitude of sins, and blot them out | at the judgement. Moreover, after all these good things which are thus, let not any one of us be deceived, and turn a second time to the filthiness of sin after repentance, like the dog which is wont to return to his vomit, wherefor he is held in abomination.

Fol. 93 a col. 2 Now I call upon you, O my beloved, in order that | ye may guard yourselves with exceedingly great care, and that ye may not omit to do anything which can benefit (?) our treasures. For our Enemy taketh counsel against us at all times, and the Thief in his lair is wont to make plots [against us] at all times. This being so, O my beloved,

Fol. 93 b col. 1 and as the Comforter and the Spirit are looking | upon us with merciful kindness, let us give our tears to God each and every day, in order that they may act for us as messengers before our faces, before we depart from the body. Let us repent as much as we are able, and the saints shall be |
 Fol. 93 b col. 2 fellow-petitioners with us in our supplications. Let us not restrain ourselves, but let us seek after Repentance and fail not to find her.

Let us not permit ourselves to fall into tribulation, [for] He will not hearken unto us in that Other World. Let us not allow ourselves to come into the hands of those who

are without mercy, whereby we shall endure suffering, for even if we cry out, they will not hearken unto us. Let us not allow them to cast us into | Gehenna. Let us follow Fol. 94 a col. 1
 after Repentance [in this world], for there is no repentance in that Other World. And the avenging angels shall answer and say unto us, in anger and with threatenings, 'Wherefore do ye cry out for nothing? This is not the place in which to cry out.' And they will chide us | for Fol. 94 a col. 2
 the [offences] which we have committed, and they will rebuke us because of the things to which we have listened, and the saints, in despair (?), will make complaint to God concerning us saying, 'We endured, and we cried out [until] our throats could cry no longer.'

Straightway in that hour the angels of wrath, who are [set] over the | punishments, shall bind in chains the souls Fol. 94 b col. 1
 of the sinners, and shall cast them into the Tartaros of Amente, and shall inflict upon them their punishments to their utmost strength. And if we suffer pain, and weep there, who will hearken unto us? Or who will shew compassion upon us in that Other World? Or who will take our tears from us and carry them to the place of | com- Fol. 94 b col. 2
 passion? Or who among the Saints is there that will make entreaty before God on account of our tribulation and the necessity wherein we shall find ourselves, supposing that we die before we have repented of our sins? The things which we have left undone in this world, whilst we were in the body, where shall | we find them to give us help in that Fol. 95 a col. 1
 Other World? Neither gold, nor silver, nor vineyards, nor [any] possession shall afford us help in that Other World. Neither shall the father have the power to seek out his son in that Other World, nor shall the mother have the power to seek out | her daughter, nor shall a son have the power Fol. 95 a col. 2
 to give help to his parents, nor shall a brother have the power to give help to his brother. No one of these shall become the redeemer of our miserable souls, but each man

shall himself bear his own burden of punishments whereto he shall be condemned.

Fol. 95 b col. 1 And moreover, the Saviour proclaimed saying, | ‘Whosoever shall love father and mother more than Me is not worthy of Me. And whosoever will not forsake son and daughter, and take up his cross, and follow Me, is not worthy of Me, and he shall not inherit the kingdom which is in the heavens.’¹ And O how awful and terrible a thing is it to fall into the hands of the Living God² in

Fol. 95 b col. 2 the hour of our visitation! | Now the holy Apostle explained unto us these words when he spake saying, ‘I am indeed a wretched man! Who is he that shall deliver me from the body of this death?’³ O what great terror, O what great tribulation shall come upon all souls in
Fol. 96 a col. 1 that moment wherein they shall bring them forth | from our members!

In [that] hour the deepest darkness shall enshroud us, and the blackness of the night shall be upon our eyes, and it shall spread itself over all the light. And our hearts shall be disturbed exceedingly by reason of those beings who shall come for us, and by the horror of their forms which shall benumb us, and by the terrifying aspect of their faces,
Fol. 96 a col. 2 and by the gnashing { of their teeth, and by the wrath of their eyes, and by the quakings of their limbs, and by the stridings of their legs, and by the roarings of their lips, and by all the forms which they have, and by their rushing in upon us because they wish to devour us.

When we see all these things before us, what shall we
Fol. 96 b col. 1 say? Or what words shall we { utter? Or what shall our mouths declare? And whither shall we flee? Or in what place shall we hide ourselves? Now it will be impossible to escape from their hands, and it will be impossible to flee into any place, where the face of God is not. For it is written, ‘Whither can I flee from Thy face, or whither can

¹ Matt. x, 37, 38; xix. 29.

² Heb. x. 31.

³ Rom. vii. 24.

I flee from Thy mercy ? ' ¹ Now therefore let us know what is | the medicine whereby we may cure ourselves of this Fol. 96 b col. 2
great sickness, or with what we may cover (or, protect) our-
selves during an affliction which is so exceedingly great.
Neither silver, nor gold, nor possessions, nor riches [can do
so], for none of these is able to work our healing ; and
neither the whole world, nor | what therein is shall be able Fol. 97 a col. 1
to render us help. And we shall find no medicine which
will cure us except prayer, and fasting, and humility, for
it is these which have the power to cover (or, protect)
ourselves in the hour of our necessity.

Let us keep in remembrance the Lord of All, Jesus, the
Son of the Living God, Who | fashioned every being Fol. 97 a col. 2
which breatheth, and the heavens, and the earth, and the
sea, and the rivers, the Lord of whatsoever is in the heavens,
and of whatsoever is on the earth, unto Whom alone belongeth
Power. He hath His being in the Father, and the Father
hath His being in Him. He cried out saying, ' My Father,
deliver Me from this hour.' And again, ' My Father, if
it be possible, let | this cup pass away from Me, neverthe- Fol. 97 b col. 1
less let Thy will be done, and not Mine.' And He prayed
until the third time saying, ' If this be Thy will, let it
come to pass.' ²

Observe ye and consider these awful words which the
Lord of All spake, the Lord Who was not afraid of death,
for it is He Who hath the power over death, and it is He
Who is the Lord | thereof. On the contrary, it is because Fol. 97 b col. 2
He is God, and because He liveth in the glory which is
exalted, that He took the lowly form of man, in order
that He might taste death on behalf of all ; and it was
fitting that He should do so, and that they should deliver
Him over into the hands of sinners. For this reason He
made known unto every | one, that the necessity for the Fol. 98 a col. 1
death, which had to come upon every soul of man in the

¹ Ps. cxxxix, 7.² Matt. xxvi, 39-44.

hour of their visitation, was very great. Now that day shall be a day of tribulation, and of necessity, and of sighing until we shall have passed by this great danger which is full of terror.

Fol. 98 a col. 2 Now if we shall have set Repentance to be a fellow-worker with us, we shall find it straightway, and we shall proclaim it at the feet of God, the Father of Good, Who shall deliver us from all these necessities, and from the tribulations which shall come upon us, and it shall lift us out of the hands of these angels who are our pitiless adversaries. And if we shall have set humility to be a fellow-worker with us, it shall never cease to make supplication
 Fol. 98 b col. 1 to God, until He hath scattered these adversaries and hath taken us in gladness to the bosom of the saints in the Country of the Living. And if we shall have set love to be a fellow-worker with us, it shall never cease to cry out to the Merciful One, the Father of Compassion, until He hath driven these adversaries from us, and hath taken us with gladness into the glorious sanctuary of the Jerusalem of heaven, and hath given us as gifts to the Beloved One.

Fol. 98 b col. 2 If, however, we have none of these things with us as fellow-workers, then know ye that when we are in torture, and cry out under the punishments, and weep in misery, no mercy of any sort whatsoever shall be to us [there]. On the contrary, the avenging angels shall be wroth against us, and they shall revile us mercilessly, and they shall
 Fol. 99 a col. 1 inflict most just punishments upon us. Moreover, in that Other World there shall be no mercy wherewith to shew compassion to souls, but the appointed work of those pitiless adversaries shall be to inflict torments on the souls of sinners.

O what a terrible thing it will be to fall into a place wherefrom there is no delivery, even as it is written,
 Fol. 99 a col. 2 He who feareth not shall be in the places which he

deserveth for ever, and he shall never be delivered therefrom.¹ O what a wretched state! And in what manner will ye take your stand, O ye who have borne the sacred names of priests and monks, and have, nevertheless, treated with contempt the commandments of God? The sinners who shall be enduring punishment there shall revile you, and shall say unto you, 'It was necessary for us to commit sin | because we were involved in the cares of the business of life, and we were led astray through the error of the matter of our bodies. But as for you, what do ye do in this place? And why are ye suffering these punishments, which are endless? Are ye not those who wore the garb of piety (i. e., of the ascetic life) in the world?' O how great shall be the disgrace in that World, for to it no end hath been assigned, and it shall continue for ever. O my beloved, | God forbid that this great state of misery shall come upon us. But let us strive against it with all our might, in order that we may obtain for ourselves the great glory which is in that Other World, wherein all the saints are arrayed. Pray, O my brethren, that we may attain unto this glory, for it is the glory which endureth | for ever.

Fol. 99 b col. 1

Fol. 99 b col. 2

Fol. 100 a
col. 1

Let us repent then, O my beloved, and, O my brethren, let us weep at all times before the Saviour until His voice come to us in joy saying, 'Your sins are forgiven to you.'² For the shedding of tears of repentance maketh the compassion of God to have regard unto | thee, and to shew mercy unto thee. The shedding of tears of repentance maketh the Holy Spirit to enter quickly into a man, and to take up His abode in him. By the shedding of tears of repentance God maketh thee to become a new creature a second time, and He bringeth back to thee the fruit of thy health-giving suffering. For the shedding of tears taketh not place without the turning of the heart, and the turning of the heart doth not take place | in those who

Fol. 100 a
col. 2Fol. 100 b
col. 1

¹ Compare Isa. lxvi. 24; Matt. xiii. 40, 42; xxv. 41, 46.

² Matt. ix. 2; Mark ii. 5, 9; Luke v. 20, 23; vii. 48.

pass their lives in lewdness and in jesting. Neither doth repentance flourish in the man who is sated with sluggishness; but through the suffering of fasting, and the vexing (?) of the flesh, thy heart shall be in a state of humility, and thou shalt seek after repentance, and thou wilt sigh by reason of thy sins.

Fol. 100 b
col. 2 And now, O my beloved, let us take the greatest care of our lives at all times, so that we may | make supplication, and that, through God, we may become faithful. See how very many sufferings our Lord and Saviour Christ endured on our behalf! For what evil thing did He do, and who in all creation is there who shall rebuke Him for sin? Nay, He endured all these sufferings on behalf of us sinners |
Fol. 101 a
col. 1 in order that He might bestow upon us this great salvation of repentance.

Let the eyes of our heart contemplate the nails which were driven through His holy hands; and His hanging upon the wood of the Cross for our sins; and His side, which they pierced with a spear, and there flowed forth blood and
Fol. 101 a
col. 2 water; and the reed wherewith | they smote Him on His head; and the shameless servant who spat in His face, and He was silent. And when He was athirst on the Cross, they had no compassion upon Him, but they gave Him to drink vinegar mixed with gall in His thirst. In fulfilling
Fol. 101 b
col. 1 all these things He bore Himself in patience and in | love to man, [for] He wished to make us partakers with Him in His sufferings, in order that we might inherit with Him the kingdom which is in the heavens. And He spake saying, 'He who loveth Me, let him deny himself, and take up his cross, and follow Me.'¹ And moreover, the Apostle Paul himself knew the honour of the Cross, and therefore
Fol. 101 b
col. 2 he cried out | saying, 'Let it not be to me that I should boast myself except in the Cross of our Lord Jesus Christ, wherein the world is crucified unto me, and I myself also

¹ Matt. xvi. 24.

am crucified unto the world.' ¹ And again he spake saying, 'I myself am crucified with Christ, but I do not live, for it is Christ Who liveth in me.' ² And again, 'Without sufferings a man is | not able to please God.' And again, 'If it be that we receive sufferings with Him, then we shall reign with Him.' ³ Fol. 102 a
col. 1

Therefore, also, O my beloved, let us be prudent, and let us watch, for our Adversary the Devil goeth about roaring like the lions, seeking to devour our souls, and wishing to make us strangers to these great good | things. Blessed, then, are those who shall resist him firmly in the faith, for they are those who shall receive glory with Jesus, according to that which He said, 'Ye are those who have endured patiently with Me in My temptations. And I will stablish you in the kingdom even as My Father hath established Me in the kingdom. Ye shall eat and ye shall drink with Me | at My table in the kingdom.' ⁴ Fol. 102 a
col. 2

Blessed is he who hath endured sufferings in fastings, and in prayers, and in nights of vigil, and in sighings! For Christ shall magnify him, and he shall eat and shall drink at the feasts of the saints with openness of face.

Blessed is he who hath shewed himself to be a compassionate man, and a lover of his neighbour in the love of God, for | he shall enjoy consolation in the bosom of Abraham, in the kingdom which is in the heavens. Fol. 102 b
col. 2

Blessed is he who is soaked with tears which he hath shed for his sins that he hath committed, for he shall escape the place of weeping, and the gnashing of teeth.

Blessed is he who hath sorrowed for his sins, for he shall rejoice with God and His angels | in the kingdom of light. Fol. 103 a
col. 1

Blessed is he who hath given his bread to him that is an hungered, for he shall be filled full of the Bread of Life in the heavens.

¹ Gal. vi. 14.

² Gal. ii. 20.

³ 2 Tim. ii. 12.

⁴ Luke xxii. 28-30.

Blessed is he who hath clothed him that is naked, for his sins shall be covered on the Day of Judgement.

Blessed is he who hath shewn mercy to the poor, for mercy shall be shewn unto him, and he shall be held
 Fol. 103 a worthy to hear | these gladsome and joyful words, 'Come,
 col. 2 ye who are the blessed of My Father, and ye shall inherit the kingdom which they have prepared for you from the foundation of the world.'¹ And again He saith, 'Who-soever shall give one of these little ones a cup of cold water to drink, Amen, I say unto you, he shall in no wise | lose
 Fol. 103 b his reward.'²
 col. 1

Blessed is he who shall forgive his neighbour when he sinneth against him, for if he doth, the note of hand which hath been written against him, and the deed of obligation which he hath to every one shall be destroyed.

Blessed are those who shall frequent the church both morning and evening daily, and especially at the time of the receiving of the Holy Mysteries of the Body and Blood
 Fol. 103 b of the Lord Jesus Christ. | For by means of these shall
 col. 2 a man become united unto the angels who are in the heavens, and he shall see them face to face, and he shall answer with them mouth to mouth in their salutation of 'Alleluia'.

Therefore, O my beloved, we must not give sleep to our eyes, or slumber to our eyelids, either by day or by night,
 Fol. 104 a so that we may escape all evil. | For the Enemy lieth in
 col. 1 wait for us, and he cometh against us in a multitude of crafty sins. If he cometh not in carelessness, he will come in ignorance; if he cometh not in pride of heart, he will come in wrath; if he cometh not in vain glory, he will come in fornication; if he cometh not in remissness, he will come in hatred; if he cometh not in fornication, he will come in complaining; | if he cometh not in theft, he will come in false swearing and robbery; if he cometh not in the
 Fol. 104 a
 col. 2

¹ Matt. xxv. 34.

² Matt. x. 42.

passions he will come in evil thoughts. In short, Satan will never cease from us. He layeth a snare for us with error of heart, he leadeth us craftily to a perverted judgement, and he sendeth carelessness therein; now Amente is filled through carelessness.

Let us therefore keep in mind when [fighting] these battles the various forms of craft and deceit which the Enemy | spreadeth out before us. Let us gird on the armour of righteousness, that is to say, prayer, and fasting, and purity, and peace, and love, and humility, and charity, and love towards each other, and courteous converse with every man in the fear of God; for by means of these we shall be able to do battle against the loose and foolish talk of deceit. Especially let us fear the awful judgement hall of God. Let us cast away from us the | works of darkness and put on the armour of light,¹ in order that we may inherit the habitation of the saints which is in the heavens, and of the sons of the light, through Jesus Christ our Lord, to Whom be glory, and with Him the Father and the Holy Spirit for [all] ages and for ever. Amen.

Fol. 104 b
col. 1

Fol. 104 t
col. 2

¹ Rom. xiii. 12.

Fol. 105 *a* THE DISCOURSE WHICH SAINT ATHANASIUS,
col. 1 ARCHBISHOP OF RAKOTE, PRONOUNCED
CONCERNING THE PASSAGE IN THE GOS-
PEL OF SAINT MATTHEW, 'THE KINGDOM
WHICH IS IN THE HEAVENS IS LIKE
UNTO A RICH MAN, WHO CAME OUT IN
THE MORNING TO HIRE LABOURERS FOR
HIS VINEYARD.'¹

THE Lord saith in the Gospel of Matthew: The kingdom
which is in the heavens is like unto a certain rich man, who
Fol. 105 *a* came out in the morning to hire labourers | for his vineyard.
col. 2 He made an agreement with the labourers [to pay them]
a stater a day, [and] he sent them into his vineyard. He
came out [again] at the third hour, and he saw others
standing in the market, and they were idle. He said unto
these others, 'Go ye into my vineyard, and that whereof ye
Fol. 105 *b* are worthy I will give unto you'; | and they went in. He
col. 1 came out again at the sixth hour, and again at the ninth
hour [and saw other labourers], and he did the same with
these. When, however, he came out again at the eleventh
hour, he saw others standing [in the market]. He said unto
them, 'Wherefore do ye stand in this place the whole day
doing nothing?' They said unto him, 'Because no man
hath hired us.' He said unto them, 'Go ye into my
vineyard.'

Fol. 105 *b* Now let us enquire carefully, and let us learn what | are
col. 2 these kinds of labourers, and what this vineyard is, and who
is this master. In the first place, the Master in this vine-
yard is God the Father, Who hath governed His creatures

¹ Matt. xx. 1-16.

(or, creation) from the beginning. And moreover, He speaketh with them through the prophet who hath made known to us that the vineyard of the Lord of Hosts is the House of Israel, and the men of Judah | are the new and beloved plant. The labourers whom He hired in the beginning are Moses, and Aaron, and Jesus the son of Nun. He called unto Moses in the land of Midian, saying, 'Come thou, get thee down into Egypt, and thou shalt bring out My people from that land¹. And thou shalt labour in My vineyard in commandments, and decrees, and | ordinances.' And He covenanted with them for a stater, that is, Moses was to have the honourable rank of prophet, and Aaron was to hold the office of high priest over His people, and they were to serve [him].

Fol. 103 a
col. 1Fol. 106 a
col. 2

Those who were hired at the third hour were the Judges, whom He appointed to be over His people; 'him of whom ye are worthy will I give unto you.' They were not prophets, | and they were not apostles, but they were those who were worthy of the title of 'judge'.

Fol. 106 b
col. 1

Those who were hired at the sixth hour, and at the ninth hour, were Samuel, and David, and all the [other] Prophets. Samuel worked in the vineyard with a horn.² David transplanted a slip of the vine from the land of Egypt, and he cultivated it with the psaltery. Hosea found Israel to be like a vine in the desert in some respects, for he said, 'Israel is a branch of a vine which is good, | and his fruit is abundant.'³

Fol. 106 b
col. 2

Those who were hired at the eleventh hour were the Apostles, whom He found to be idle the whole day. And they were idle in respect of the works of iniquity of all kinds, because no one had hired them, and the Devil could not hire them for the service of idols. He could not hire John the Baptist for | the peddlers in the place of eating and drinking. Peter he could not hire for the service of unbelief. Andrew he could not hire in polluted marriage, and he could

Fol. 107 a
col. 1¹ Exod. iii. 10.² 1 Sam. xvi. 13.³ Hos. x. 1.

not make him to become the servant of a woman. For this reason he was called 'Boanerges', that is to say, 'Son of the thunder of heaven.' Therefore could no one hire them on earth to make them to work for him, and to give them

Fol. 107 *a* wages | according to what they were worth. Therefore were
col. 2 their wages abundant in the heavens. Therefore doth the

Saviour say concerning all the Apostles, 'O My Father, the men whom Thou hast given unto Me from the world have I found to be chosen vessels.'¹ And again, 'Of those whom

Fol. 107 *b* Thou hast given unto Me have I lost none';² and, | 'No
col. 1 man is able to come unto Me except through My Father, Who hath sent Me to draw him.'³

Behold, these words make us to know that it is the Father Who hireth the labourers for His vineyard. Who is this Governor? I say, It is the Lord Jesus, the Christ, the Son of God, in Whose hand are all the possessions of God, which is a mystery. His power is in Israel and in the other |

Fol. 107 *b* nations, for He Himself said, 'The Father loveth the Son,
col. 2 and hath given everything into His hand.'⁴ The Son saith, 'To Him belongeth the inheritance.' The Governor saith, 'It is He Who giveth wages unto those who labour, and the whole world is under His rule.' Therefore is the key of

Fol. 108 *a* David in His hand, and He is the vine. | Therefore it is
col. 1 He Who rejoiceth in all His creatures. He is the Bread. Therefore it is He Who giveth meat and drink to all His creation.

Now when the evening had come the lord of the vineyard said unto his steward, 'Call the labourers, give them their wages; begin with the last and continue until thou comest to the first';⁵ give unto each a stater.' | The Father saith unto the Son, 'Either at the last day or to-day, Thou knowest [best], call the labourers and give them their wages, all the labourers who have laboured for the race

¹ Compare John xvii. 6.

² John xvii. 12; xviii. 9.

³ John vi. 44.

⁴ John iii. 35.

⁵ Matt. xx. 8.

of men, give them the wages of their work.' Paul saith, 'Now certain men God placed in the Church, the first being | the Apostles,'¹ unto whom He began to give [their] wages; and the second were the Prophets, *et cetera*. The first [labourers] came, thinking that they would receive more [than the others]. Hearken unto Him, for He said, 'I say unto you, very many of the Prophets and Kings have desired eagerly to see the things which ye see, and have not seen them.'² The stater which He gave unto them was the honour of Apostleship, and the Holy Offering. |

Fol. 108 b
col. 1

And, the Scripture saith, when they had taken the stater, they murmured against the lord of the vineyard and said, 'Why is it? These last have only laboured for one hour, and yet thou hast paid them the same amount as thou hast paid to us.' Now, who are these who murmured and were envious of the labourers who came in last except the scribes and the Pharisees, who had themselves been sent to labour | in the vineyard? It is against these that the Scripture crieth out saying, 'Why have ye burned up My vineyard? And why are the possessions plundered from the poor in your houses?''³ For they themselves received the Law as the commands of angels, but they did not keep it, and they murmured against the Lord saying, 'The disciples of John and the disciples of the Pharisees fast, | but Thy disciples do not fast.'⁴ Why do Thy disciples transgress the tradition of the elders? They wash not their hands when they eat their bread,⁵ they eat, they drink, they make merry. Even the Apostles cut down the ears of corn⁶ and eat before Thy very face, and they wander about at large in the world.' It was these very men that murmured saying, 'Why have Thy disciples made the Sabbath to be of none effect?' | who were envious of these last who were the labourers in truth.

Fol. 108 b
col. 2

Fol. 109 a
col. 1

Fol. 109 a
col. 2

Fol. 109 b
col. 1

¹ Cor. xii. 28.

⁴ Matt. ix. 14.

² Matt. xiii. 17.

⁵ Matt. xv. 2.

³ Isa. iii. 14.

⁶ Matt. xii. 1.

And the lord [of the vineyard] made answer, and said unto one of them, 'Friend, I have done thee no injustice. Did I not agree with thee for one stater? Take what is thine and depart.'¹ And who was it who made all these complaints? I say that it was none other than he unto whom it was said, 'Friend, that wherefor thou hast come, do,'² that is to say, it was Judas, who betrayed the Saviour, and

Fol. 109 b
col. 2 who spake with great | murmurings saying, 'Why did they not sell the unguent for three hundred staters and give them to the poor?'³ If thou didst care for the poor, O betrayer, why didst thou steal their property from the coffer of the treasury? Or was thine eye evil because I am good? Now

Fol. 110 a
col. 1 because he was a wicked man he | stole the money which was cast into it (i.e., the coffer). And the Saviour Himself was good to him, and He shewed Himself longsuffering in respect of him, for He said unto him, 'I have not the power to do that which I wish with the offerings which they bring.' This was God's defence of him: 'I, Who am God, have not the power to pay more wages than those which a man

Fol. 110 a
col. 2 shall earn, and I judge those | who shall work wickedness.' These are the testimonies, and the murmurings of Judas; he murmured with his tongue, and he was cruel and merciless in his heart. He was a wicked man in his soul, he was a thief with his hands, and he was shameless in respect of his eyes.

And when they were eating, the Apostles watched that

Fol. 110 b
col. 1 they might not let their hands | touch those of the Saviour in the bowl, for they were afraid, and said, 'Who are we that we should eat with God?' But Judas, the man with no right perception, did not hesitate to put his hand into the bowl with the Saviour, and he was eager to dip his piece of bread at the same time, and to eat before the Saviour. The Saviour said nothing in order that we might understand.

¹ Matt. xx. 13.² John xiii. 27.³ Mark xiv. 5.

When the disciples had asked Him, 'Who, then, is it that shall betray | Thee?' He gave them a sign of the want of right perception in Judas saying, 'He who shall dip his hand with Me into the bowl first is he who shall betray Me';¹ and He said unto him, 'That which thou shalt do, do quickly.'² For the Saviour made haste to work out the salvation of His creation on the Cross, according to the wish and | commandment of His Father. Thou wilt not find that He put out of the way, or was careless about that for which He had come, or that He was afraid of death; but He made manifest His readiness for the Cross like a valiant martyr, and like God Who is without fear.

Fol. 110 b
col. 2Fol. 111 a
col. 1

Therefore did He urge Judas onward saying, 'That which thou shalt do, do quickly.'² | Haste thee onward, for all these created beings are hindered; they await thee, and moreover, they await Me. Those beings who are in the heavens await Me, and those beings who are in the abyss and chaos await thee. My Father is with Me, and He will help Me; the Devil is with thee, and he standeth by thy side, on the right hand of thee, and he will help thee. Those who are in the | gates which are in the heavens, that is, the holy angels, will crown Me, and the avenging powers are making Amente ready for thee.' And He urged him onward with these words, 'Haste thee, for I am ready for the whips (or, scourgings).'

Fol. 111 a
col. 2Fol. 111 b
col. 1

Rightly therefore did Esdras say, 'The creature may not haste more than the Creator.'³ Now since Judas was he who should betray Him, why did He cry out to him, 'Friend, I do | thee no injustice'? Though He said to him, 'Thine eye is evil, but I Myself am good,' the Saviour did not withhold the speech of friendship from him until the hour in which he betrayed Him. He called him 'friend', but He thought of enmity. He gave him the bag that held the money, and he | became a thief.

Fol. 111 b
col. 2Fol. 112 a
col. 1¹ Matt. xxvi. 23.² John xiii. 27.³ 2 Esdras v. 44.

He chose him as a disciple, but he meditated guile. He chose him as a man, but he became a devil.

Fol. 112 a col. 2 O Judas, what is it thou didst do? And what didst thou gain when thou didst betray the Lord? Thou didst waste thy life, and didst lose this great honour, the glory of Apostleship. For who is above his lot? After | the appellation of 'Angel' cometh the title of 'Apostle'. Now a man hardly considereth his son to be worthy to eat with him, yet it was a helpless servant who was made to eat with his God, and Jesus, our Lord, considered him to be worthy to do so. He ate with the tax-gatherers, and He drank with Judas the lawless man, and a pestilent man reached out his hand with [that of] God.

Fol. 112 b col. 1 This | wretched man lost his life, and accepted death for himself; he exalted himself above his worth, and he fell down on to the ground according to his worth. Jesus chose him with the Apostles, and he lost his Apostleship. He was chosen to be an heir, and he himself abandoned Thine inheritance. Now the Apostles were the heirs of the Fol. 112 b col. 2 Saviour, and they were the light of the | world, but Judas did not wish to give forth light. They were the salt of the earth, but Judas did not wish to purge away what was polluted. They were those whom God set in the Church, but Judas did not wish to continue with them. Therefore was he removed from the measure of manhood, and he became the portion of the Devil.

Fol. 113 a col. 1 Woe be unto thee, O Judas! In what didst thou benefit thyself? Better | Cain, who killed a man, than Judas, who killed God. Better Saul, who hated a man, than Judas, who hated God. Better the hardheartedness of Pharaoh towards the people than the hardheartedness of Judas towards God. Better the deceit of Balaam than the wickedness of Judas. Better the rebellious speech of Korah | Fol. 113 a col. 2 in the desert than the stiffneckedness of Judas in Jerusalem. Better Achar (Achan), who stole the accursed thing, than

Judas who stole the gifts of charity. Better the arrogance of Absalom in respect of David than the contumacy of Judas in respect of God. Better the evil counsel to David of Ahitophel, who hanged himself and died, than the | condemnation of Judas, who hanged himself and is in Tartaros, against the Saviour. Better, by far, the cursings by Shimei of David than the scorn of the Saviour by Judas. Of far less evil was the bloody murder by Joab, which he committed in sheer wickedness, than the murder by Judas, which he committed in pitilessness. Better the love of money by Gehazi, who became a leper, than the avariciousness of Judas who went to destruction. The sin of | Jeroboam was less than the wickedness of Judas, for Jeroboam [only] made false gods, but Judas rejected the True God.

Fol. 113 b
col. 1

‘Friend, I do thee no injustice; take that which is thine [and] depart.’¹ O evil friend Judas, it was not the Saviour Who did thee an injustice, but thou thyself; take thou thy curse, and depart thou into Amente! Now Judas | being in this state, Matthias² entered in and received the blessing, and became a disciple of the Master in his stead. He became an Apostle, he preached, and he sent forth light into the countries [round about]. He made himself salt, and purified souls; he made himself a servant, and was in subjection unto God; he became a beloved son of the Lord Jesus Christ, the King of All, the Lord of All, the Glory of All, | Who ruleth All, Who shall judge All, Who sheweth compassion upon All, Who doeth acts of mercy to All, Who sustaineth All, Who destroyeth All, Who transformeth All, Who maketh All new, Who maketh All glad, and through Whom All endureth.

Fol. 113 b
col. 2Fol. 114 a
col. 1Fol. 114 a
col. 2

And now, O man, | come and embark in the ship of salvation which is the faith of the Church. It hath two steering oars, wherewith it is guided, and these are the Testaments, whereon if thou shalt meditate they will bring thee unto a good place for tying up thy boat. It hath a mast, which

Fol. 114 b
col. 1¹ Matt. xx. 13, 14.² Acts i. 26.

is the Cross of the Lord, and a rudder; these are thy hands which are stretched out in prayer to God. It hath a sail which beareth it onwards, that is | the Power of God, which directeth thee into every good course. It hath a guiding pole, which is the Bishop in the Church. It hath a helmsman to steer it, Who is Jesus, Who directeth the course of the universe. The sailors on board are the clergy who are in the Church and who | minister. There is a cargo borne upon it, and these are the Christian peoples. Thou shalt arrive in port, in a haven which is fair, that is to say, the harbour of Jesus, which is the heavenly Jerusalem. Thou shalt inherit the things promised by God, that is to say, His good things, and thou shalt rest thyself with thy fellow-citizens, who | are the angels and all the saints.

And now behold, O my brethren, we have passed the whole day in exercising ourselves in the word, so that we might at length set the matter, whereto we put our hands, upon its feet. And now, let us give thanks unto God, and unto the Holy Spirit, Who hath opened for us our mouth in speech, and hath put into our | mouth the words, in order that we may say the things which the Logos hath bestowed upon us, which will benefit greatly our own souls and the souls of those who hear us. Let us ascribe blessing to the Logos, Who hath blessed us with the Holy Spirit. It is He, moreover, Who spake saying, 'When they speak with you, take no thought as to what ye shall say, for it shall be given unto you in that hour what ye shall say. For it shall not be you who shall speak, but the | Spirit of our Father Who shall speak in you.'¹ And now let us ascribe glory to God, God Almighty, Who hath sent unto us the King, the Christ, through Whom we bless and praise the Father, and the Son, and the Holy Spirit, the consubstantial Trinity, from all ages to all | ages. Amen.

¹ Matt. x. 19.

LIKEWISE A HOMILY PRONOUNCED BY PROKLOS, BISHOP OF CYZICUS, IN THE CHURCH OF ANTHEMIUS IN CONSTANTINOPLE, ON THE SUNDAY BEFORE EASTER, WHEN HE WAS INSTALLED IN THE ARCHIEPISCOPAL SEAT, AND NESTORIUS THE HERETIC WAS PRESENT.

| May the precious miracle of our Saviour overcome our [halting] speech, and may the utterance of words of great weight vanquish our tongue this day in respect of this miracle, for otherwise we shall not attain to the capacity for preaching, according to its true value, the goodness of Him Whom they crucified for our sakes. For what is there which hath ever happened that is like | unto that which we now see by faith? Fol. 116 a col. 2
Moreover, what mind hath ever existed which hath been able to think it out as it really is? Or what understanding hath ever been able to reason it out? Or what heart hath ever been able to depict it to itself? Or what power of speech hath ever described it? Or what eye hath ever seen it? Or what ear hath ever heard the report of such a miracle as this, and of such love, that is to say, of Christ Who took upon Himself flesh in very truth, and bestowed upon us the blessing of life? | Fol. 116 b col. 1

Never before did the sun look upon one hanging on the wood of the cross, who was so shamefully slandered as was He—for our sakes. Never before did the sun see any one purchasing our nature under a curse. Never before was the redemption of the world sold for thirty [pieces] of silver.¹ Never before did there exist passion and death, which were without sin, in the smelting furnace of sin. | Never before was one who was without a father, according to the flesh, condemned Fol. 117 a col. 1

¹ Matt. xxvi. 15.

to death by the governor. Never before was there one who was hung upon the tree to draw every one to him, and to give life unto them. Never before did the tomb receive into it a dead body which had plundered death. Never before did the heavens become dark as night at mid-day, [as they did] through Him, in order that they might not see the tragedy | which they dared to act in respect of God, for they presumed to touch His flesh. Never before did Amente quake as it did when it swallowed Him up. Never before was the earth made beautiful by a sepulchre which contained life; it was, however, no sepulchre, but rather a bridal bed. He Whom they buried therein did not suffer corruption; | on the contrary, He Who went down into it became a bridegroom. Never before hath any natural man passed three days and three nights in the earth, and risen up therefrom, except Him Who of Himself fashioned the temple of His Body in the womb of the Virgin, according to that which He knew, He it was Who rose on the third day. He raised up the temple, He lifted it up, | by His will through death, and He made manifest the Resurrection through the birth-pangs of the Virgin.

Fol. 117 a
col. 2Fol. 117 b
col. 1Fol. 117 b
col. 2

Now in this place (i. e., world) time followeth after begetting, but in this place (i. e., world) he who prevaileth is he who preacheth at all times in haste. No lamb which could have been offered up on the altar could ever have carried away the sins of the world, except at that time | when God took the form of a servant. And He fashioned an ineffable body for Himself, and He clothed Himself therewith; now this was His flesh, the life. His blood is the redemption. The Spirit is the seal. The nature of God is without beginning.

Fol. 118 a
col. 1

Well therefore hath the blessed Paul said, 'Old things have departed; behold, | new things exist.'¹ [The new heaven,] that is to say, He Who hath come down from it (i. e., heaven) hath blessed our coming thereto. The

Fol. 118 a
col. 2¹ 2 Cor. v. 17.

new earth: He Who was laid in a manger. He purified it through the flesh wherein He was placed. The new sea, which is vast and deep: the feet of men of flesh do not pass over it, neither is it | contaminated by sin. The new life: this is He Who hath made war to cease from Him, and [the life] is full and made perfect in peace. The new humanity: this is that which hath washed itself and cleansed itself in water, and hath smelted itself a second time in the furnace of the Holy Spirit. The new worship: this is not the savour of sacrifice a second time, neither is it circumcision, | but it is the worshipping by faith, and the glorifying of One Substance in Three Persons.

Fol. 118 b
col. 1

Fol. 118 b
col. 2

These things are they which the prophet preached unto us saying, 'In that day God shall make Himself manifest in counsel and in glory upon the earth.'¹ In what day? Declare thou unto us, O prophet. He saith, 'In that | day wherein God, Who is over all nature, shall take upon Himself flesh of a woman, according to that which He knoweth. The Virgin shall bring forth by ineffable mystery, without a husband, a Man, and a Lover of men, Who shall not change. He will make death to vomit me forth, this [death] which hath swallowed me up, which I know not. His | tomb shall be the treasury of the Resurrection. And the captivity of man He will make to be the mother of freedom. And why should I multiply words? Passion belongeth to my flesh, but power belongeth to divinity.'

Fol. 119 a
col. 1

Fol. 119 a
col. 2

But declare unto us, O thou prophet, in what manner shall God make Himself manifest on the earth? | Will it be without [His] manhood? Will it be without [His] flesh? 'Get thee hence, O heretic, and speak not of this, for I will not declare [the matter] unto thee,' [saith] the prophet. 'If God were to appear without this, I speak of the flesh, O thou new and vain dogmatizer, neither thy face, nor thine eye, would be able to bear His light. And creation could not

Fol. 119 b
col. 1

¹ Isa. iv. 2.

Fol. 119 b
col. 2 clothe herself with [her covering of] nature; the mighty Devil | would not be able to go against Him to fight with Him, for he would quake before the Creator. Death would not dare to swallow up the indestructible nature of God, and Amente would be in abject terror of God if He were naked in respect of the flesh. The Seraphim would not be able to gaze upon Him, and how would it be possible for Amente not to quake?

Fol. 120 a
col. 1 ‘Now the nature of God had need of a | hood (or, covering), not in order to clothe itself (I speak of the indestructible nature of His Divinity) but in order that we might not be struck dumb at the sight of Him. It was not a covering like unto that of Moses,¹ for that was a covering of the darkness which was ignorance. It was not a curtain which

Fol. 120 a
col. 2 was made by cunning weavers, for its beauty was not | due to a mixture of many colours. It was not [like unto] the covering of the mercy seat,² which was interwoven with gold, for its beauty was not derived from a material substance. It was not [the work of] the Cherubim, neither was it wrought by the hand of man; for the cunning handiwork thereof was marvellous.’ Now the sheep hath need of a covering [of wool], in order that it may be guarded by it from the wolf which eateth man.

Fol. 120 b
col. 1 Now the new Jew hath also attacked my words, | and hath scoffed at the words of great import of the prophet, and hath contended against the Holy Spirit. And what doth he say? [He saith,] ‘I do not believe that God appeared upon the earth, or that He Who hath no form hath taken shape in the similitude of a man.’ But if thou deridest the Law, O Jew, and if thou wilt not hearken to the Prophets, and if thou wilt treat with contumely the | Evangelists, and if thou wilt pervert the words of the Apostles, let us then enquire of the Elements, and let us learn from them what they have to confess concerning God Who died in the flesh, and Who He is.

¹ Exod. xxxiv. 33.

² Exod. xl. 3.

Come now, first of all let us enquire of the sun. Tell us, O Sun: For what reason didst thou withdraw to thyself thy rays when the Lord was crucified? Why was it? Was it because He Whom they crucified was an ordinary | man? Fol. 121 a
col. 1
If this be so, thou shouldst have done the same when they slew Abel, the righteous man.¹

I will also enquire of heaven. Tell us, O Heaven: For what reason didst thou clothe thyself with darkness at the hour of noon? Was it because the Jews pierced the side of the Lord? Or was it because He Whom they crucified for us was an ordinary man? If He was, why didst thou | not understand [and do the same] when they stoned Naboth² Fol. 121 a
col. 2
the Israelite?

[I will also enquire of the earth.] Tell us, O Earth: For what reason didst thou quake when these fighters against God committed this abominable deed of presumption? Was it because He Whom they crucified was an ordinary man? If He was, why didst thou not quake when they sawed Isaiah³ asunder by [the command of] Manasseh?

Let us enquire also of the temple. Tell us, O Temple: For | what reason was the veil of the temple rent in twain when they crucified Christ? Was it because He Whom they crucified was an ordinary man? If He was, why wast not thou brought to the ground when they poured out in the midst of thee the blood of Zecharias?⁴ Fol. 121 b
col. 1

And now, all creation which is without speech maketh its defence before us, and saith: 'Did we not proclaim our grief for the Creator, Who was not a fellow-servant with us, Who had been condemned to death? nay, but we were sorely moved, | and we trembled with fear at the dishonour [which was shewn] to God.' For Heaven cried out saying, 'He Whom they crucified in the flesh is God Who took Fol. 121 b
col. 2

¹ Gen. iv. 8.

² 1 Kings xxi. 13.

³ See Epiphanius, *De Prophetarum Vitis* (Migne, *Patrologiae Cursus, Ser. Gr.*, tom. 43, cols. 415-427).

⁴ Matt. xxiii. 35.

upon Himself flesh. This I know of a certainty, for,'
 Heaven saith, 'I am the Heaven which He bowed, and He
 came down.'¹ The Sun cried out saying, 'It is my Lord,
 the Jesus Whom they have crucified in the flesh. I, even
 Fol. 122 a I, was afraid of the | splendour of His Divinity, and I
 col. 1 withdrew into myself my rays of light.' The Earth also
 cried out saying, 'The Creator Who hath taken upon Him-
 self flesh is He Whom they have crucified in the flesh.' It
 saith also, 'Now though I took His flesh into my bosom
 when He was in the manger, I could not include within
 my dominion His Divinity.' The Sea cried out saying, 'He
 Fol. 122 a Whom they have crucified in the flesh is not | my fellow-
 col. 2 servant. The footsteps of my fellow-servant [Peter] did
 indeed press upon my back, but the feet of my Lord made
 pure (or, sanctified) my nature.'² The Temple cried out
 saying, 'He Whom they worshipped in me from the begin-
 ning is He Whom they have treated with contumely in
 the flesh. Because I was unable to bear so great and so
 Fol. 122 b presumptuous a deed, I rent my raiment.' Amente | cried
 col. 1 out saying, 'It was not an ordinary man who came down
 into my domain, for,' it saith, 'I know what suffering
 I received. He Whom I took in as a captive I found to
 be one Who was stronger than everything else (i.e., the
 Almighty).'

But if thou wilt not believe the Elements, let us, then,
 enquire of the Powers which are in the heavens. Tell us,
 Fol. 122 b O ye Angels, and Archangels, | and all ye Hosts which are
 col. 2 in the heavens, Who is He Who appeared upon the earth?
 Who is He Whom they crucified in the flesh? And they
 all make answer, and cry out with the prophet David,³
 'The Lord of Might, He is the King of Glory,' unto Whom
 belong the Glory and the Power for [all] ages. Amen.

¹ Ps. xviii. 9, 10.² Matt. xiv. 29 ff.³ Ps. xxiv. 8.

THE HOMILY WHICH PROKLOS, BISHOP OF CYZICUS, PRONOUNCED IN THE GREAT CHURCH OF CONSTANTINOPLE, WHEN NESTORIUS THE HERETIC WAS PRESENT, CONCERNING HIS CONTEMPTIBLE DOGMA, ON THE SUNDAY WHICH PRECEDED THE HOLY FORTY DAYS.

Fol. 123 a
col. 1

VERY great are the riches of the nourishment of the wisdom of the grace of God. Numberless are the benefits of this gathering | together of spiritual beings. Honourable is the merchandise of the market of the Church. Joyful is the festival before the altar. Exceedingly splendid is the profit of the traffic with the Saviour. Indescribable are the ungrudged riches of the nails of the Saviour. Great is the treasure of the gifts which appertain to the beings of heaven. This love knoweth not | poverty, for it is Christ Who giveth this charity. And if thou wishest, O beloved, and wilt look into the Holy Scriptures, thou shalt have knowledge of the riches which are immeasurable [and shall understand that] He giveth great gifts. For He wisheth to make thee to know this with careful exactness, and the forms and ways in which He doeth this are various. For from the beginning our Lord Jesus Christ hath not ceased to do good to the race | of men.

Fol. 123 a
col. 2

Fol. 123 b
col. 1

Having banished¹ the first [man], that is to say, Adam, to the place of one who hath been condemned to punishment, He took him and seated him with Him upon the throne in the heavens.

Fol. 123 b
col. 2

He saw Abel when they slew him for a sacrifice,² and

¹ Gen. iii. 24.

² Gen. iv. 8.

after his death He made Himself the accuser of his murderer in converse [with him].

Fol. 124 a He saw Noah being punished by the waters of the Flood,¹
col. 1 and He | protected him like a star among the race of men.

He found Abraham when he was a sojourner [in a strange land],² and He made him the father of all nations.

He saw also Joseph when he was in fetters, and He raised him up [to be] an image (or, example) of chastity to the world.³

He saw Moses who had fled from Egypt,⁴ and He made him [to be] the guide of a people that was without number.

Fol. 124 a Jesus, the son of Nun, | was a spy in the country of
col. 2 Palestine, and He curbed the course of the sun and the moon [for him].⁵

He took David from a flock of sheep, and made him king of his race, and the father of the Awful Mystery.⁶

Fol. 124 b He caused Balaam not to hearken unto the ass,⁷ and He
col. 1 made the animal to become a reasoning creature instead of a speechless brute. | In order to make it a useful thing He bestowed reasoning power on the Red Sea.

He made the rod of Aaron to shoot forth new blossoms,⁸ contrary to its nature.

He set up a serpent of brass in the desert, like a physician of marvellous powers.⁹

He saw Elijah as he fled,¹⁰ and He took him up and made him an inhabitant of heaven.

Fol. 124 b He made the flame of the furnace which was in Babylon
col. 2 become cool for the Three | Children.¹¹

He made the lions which were in the pit become like ready disciples of Daniel.¹²

He made the belly of the whale in the sea to become like the bridal bed of the prophet.¹³

¹ Gen. viii.

² Gen. xvii. 5.

³ Gen. xxxix. 12.

⁴ Exod. iii.

⁵ Joshua x. 13.

⁶ 1 Sam. xvi. 13.

⁷ Num. xxii.

⁸ Num. xvii. 8.

⁹ Num. xxi. 9.

¹⁰ 1 Kings xix ; 2 Kings ii. 11, 12.

¹¹ Dan. iii. 21 ff.

¹² Dan. vi. 16 ff.

¹³ Jonah ii. 1.

He made the brothel of Rahab to be changed¹ into an orderly hospital for the reception of strangers. My tongue, however, will not suffice for the narration of all His works | of goodness, for the wealth of His working power over-
cometh my tongue.

Fol. 125 a
col. 1

Now the festival of the Church is full of benefits of every kind for our salvation, according to that which is written, 'Every good gift and every perfect gift are from heaven, and they come down through the Father of Light.'² In this world He giveth those which are on the earth, [and] those which are in the | heavens. In this world He is the maker of sufferings (i. e., vices), and He maketh men to acquire virtues. In this world the offering is made with material possessions, and the market-place is quiet—I speak of the Church. In this world the clouds give rain through the waters of the Gospel. In this world there are the trumpets of the Apostles, and the preaching of the Trinity uncreate. In this world spiritual hymns | fight against the tyranny of the passions which exist in our intellectual members. In this world Adam is naked on the earth, and we clothe ourselves in the Light which is from heaven, our Lord Jesus Christ. In this world we overthrow the ancient tyrant, and we adore the Mystery, which is of the Virgin. In this world the note of | hand of our sins is torn up, and a con-
tract of freedom is delivered unto us. In this world passion is killed, and our soul is made to live again.

Fol. 125 a
col. 2

Fol. 125 b
col. 1

Fol. 125 b
col. 2

O thou festival, the place of which is upon the earth, [and] the benefit of which is in heaven! In this world are preached with a loud voice the useful medicines of the fast of the holy | Forty Days, and the great reward of continence, and the angelic character of virginity, and the almsgiving which is accepted, and the gentle disposition, and the quality of blessing, and the meekness which is without limit, and the longsuffering which is like unto

Fol. 126 a
col. 1

¹ Joshua ii. 1.

² Jas. i. 17.

Fol. 126 *a*
col. 2 that of God, and the immeasurable patience which cannot be submerged, and the character of not seeking to pry into faith, [and into] the Uncreatedness of the Trinity, and into the | incomprehensibility of the dispensation of the flesh. But if thou dost attempt to enquire deeply into the matter, by means of thy power of reasoning powers, thou wilt find that this glorious miracle is wholly beyond all investigation whatsoever.

Fol. 126 *b*
col. 1 Now the intellect of man hath not the ability to discover by enquiry by what means God became man, and in what way God, Who is impassible, and is One, and is, moreover, not of the earth, took form to Himself in the flesh. He Who Is | hath no beginning. Out of the Father, without change, is He Who hath come into being in the last days, and hath made Himself manifest in the Virgin. He Who Is is uncreate. He Who hath come into being is not a phantom, for He is God in truth, and man in truth. He is of like substance with the Father, and He is the same as I am, so far as my birth is concerned, according to that [portion of Him] which is create, with the exception | of sins.¹

Fol. 127 *a*
col. 1 The Nature of God is uncreate, and that Nature which He hath taken with me is not false, but is indeed the same (?). We do not divide the Natures into two Persons, but the two Natures are one Person, and proceed from the divinity and manhood of the economy of the Son, which maketh [them] to become one of one | with Him. As the result of the oneness, which it is impossible to describe, He becometh the Only-begotten Son. The heretics think mad [this view], and the Jews break their minds (or, hearts) [concerning it], and the Greeks (or, Heathen) cut themselves off [from us].

The Son cannot be separated from the Father, and yet He was nourished like men.² He took upon Himself flesh³

¹ Baruch iii. 37.

² 2 Cor. v. 21; Heb. iv. 15.

³ John i. 14.

without change. He took the whole of man, | [and] was not divided. He, the whole of Him, is in heaven; and He, the whole of Him, is on the earth; and He, the whole of Him, is in every place; for the Nature of God cannot be divided. In that wherewith He clothed Himself (i. e., the flesh) He endured sufferings patiently, but He freed me from sufferings by means of that [flesh] which He took upon Himself. We call Him the Son of God, | because He is God the Word in very truth, and because He is the wisdom and the intelligence (or, mind) which are inseparable from the Father according to [His] nature (even as the two animals which are yoked together and are driven by the charioteer), God and man. For He is the strength of His Father, therefore is He the Protector of all the things which have come into being. He is the Truth, therefore is He the distinguishing Mark of the Father. He is the Image [of Him], therefore is He the same Substance, and He it is Whom the Father hath begotten without change. He is the Light, | therefore is He the Sun of our souls. He is the Life, therefore we live in Him, and we exist and we move¹ [through Him]. He is Justice, therefore He it is Who giveth unto each and every one according to his merit. He is Holiness, therefore is He the Slayer of sin. He is Salvation, therefore it is He Who hath purchased the whole world with His Blood. He is the Resurrection, | therefore it is He Who hath set free those who are in the tomb, and hath made them new a second time by His Blood.

But thou sayest[O Jew], ‘Declare unto me other [things].’ I tell thee, O Jew, that I am not ashamed to declare [them] with a loud voice, for my salvation is the economy of the Son. For He Who Is existeth of and by Himself, and He Who Himself hath become create, hath Himself become | create for my sake. And He worked miracles as God, and He bore patiently very many sufferings as a man. That He Himself, therefore, became create was due to His

Fol. 127 a
col. 2

Fol. 127 b
col. 1

Fol. 127 b
col. 2

Fol. 128 a
col. 1

Fol. 128 a
col. 2

¹ Acts xvii. 28.

commiseration for me. Because He was a man He took [upon Himself flesh] in truth, though surely He was the leaven of the bread. For this reason He became a son of man, for in truth He took flesh from a woman | without a husband.

Fol. 128 b
col. 1

For He is the Way, therefore He is the Guide to His Father. Next, He is the Door, therefore He is the Guide into Paradise. He is the Shepherd, therefore He is the Seeker after the sheep which is lost. He is the Sheep, therefore they slew Him on behalf of the whole world. He is the Lamb, therefore He is the Cleanser of the world from its impurity. For His administration (or, economy) is beyond compare, and His Nature | is unchangeable. He is the high priest, therefore He offered Himself up for us. He is the God Who Is. In that He was without mother, He was superior to our nature; in that He was without ancestors among us He appertained not to us in our nature. His generation hath never been recorded in any form, or in any place whatsoever. The inhabitants of heaven cannot utter it, the dwellers upon the earth cannot declare it, and in no place whatsoever can any | interpret it. For He took body, and soul, and mind (or, intelligence), in order that through them He might be able to deliver us from death.

Fol. 129 a
col. 1

Be ashamed, then, O Jew, because of the sufferings which He endured on thy behalf, and the miracles which He performed for thy sake. But thou, the new Jew, wilt say, 'What are the miracles which He | performed?' And I, even I, will say unto thee, 'What are the miracles which He hath performed on your behalf, O ye who strive against God, in comparison with those which He hath performed for us? Which of these miracles is the greater? Which of them make thee to wonder most concerning them? Which is the greater miracle? The heavens raining down bread, or God taking upon Himself flesh? Which is the greater miracle? The sea which became divided that thou mightest

Fol. 129 a
col. 2

pass through it, or the | Virgin who ceased not to be a virgin, even after a passage had been made through her? Which is the greater miracle? The rod which made the rock to become a lake of water, or the Cross which cleansed the world?'

Be thou ashamed, therefore, at these miracles, O Jew, and do thou worship Him Who took upon Himself flesh. But perhaps thou, O heretic, wilt also say, 'What are the miracles?' O Jew, if thou wishest to know what are the miracles, | hearken and I will inform thee concerning them. They are: the begetting of the Child without seed; the childbirth which was not preceded by the marriage-bed and union with man; the Virgin who was holy and undefiled, who was both virgin and mother at the same time, and was still a virgin; the course and the disappearance of the star; the hymns of the angels, the fear of the shepherds, the gifts of the Magi, the obedience of the | sea, the flight of the wind and its sinking to rest; the walking on the lake, the stilling of the waves; the leaping to the feet of those who were paralysed; the making of the blind to see, the driving out of the devils; the revivification of those who were dead; the terror-stricken state of created things; the lamentation of heaven, the sun which became dark, the rocks which split | asunder, the rending of the veil in the Temple, the destruction of Amente, the coming forth from the tombs of those who were dead, the conversion of the thief, the affixing to the Cross of the handwriting, and the bill of debt for which we were liable, the overthrow of thy synagogue, the increase of the Church, and the growth and spreading abroad of piety. Finally, when thou hast vomited thine | error and thy folly, do thou thyself cry out with the Lawgiver Moses, saying, 'This is my God, I will ascribe glory unto Him,'¹ for unto Him belong glory and power, for all ages of ages. Amen.

¹ Exod. xv. 2.

Fol. 129 b
col. 1

Fol. 129 b
col. 2

Fol. 130 a
col. 1

Fol. 130 a
col. 2

Fol. 130 b
col. 1

A HOMILY OF APA BASIL, BISHOP OF CAESAREA
OF CAPPADOCIA, WHICH HE PRONOUNCED
CONCERNING THE END OF THE WORLD,
AND THE TEMPLE OF SOLOMON, AND THE
GOING FORTH FROM THE BODY.

LET us understand now, O my brethren, that at the moment
when God created all things, there was none who knew,
Fol. 131 a neither was there any | voice or disturbance, but there
col. 1 existed great quietness and silence when He fashioned the
universe. And we hear in the Holy Scriptures concerning
the day when the heavens and the earth shall come to an
end, and how great the confusion (or, trouble) shall be is
described therein. And another angel spake saying, 'They
Fol. 131 a shall bring about the end of the world,' | even as we have
col. 2 heard.

And our Saviour made known to us in the Gospels con-
cerning the overthrowings and the tribulations, and the
earthquakes which shall take place, for He said, 'There
shall be great tribulations, the like of which hath not been
since the beginning, at the creation of the world, and the
like of which there shall never be again.'¹ And He said
Fol. 131 b also in another place, 'Heaven and earth | shall be convulsed,
col. 1 and the powers which are in the heavens shall be shaken in
that day, [and there shall be] great earthquakes, and blasts
of the trumpet, and great and frequent flashes of lightning,
with mighty thunderings.'²

For the angels shall send forth from His mountain
messengers into the world, and they shall gather together
all mankind, and shall make them to stand before the

¹ Matt. xxiv. 21.

² Matt. xxiv. 29, 31.

throne of the Son of | God, and they shall separate the wicked from among the righteous. Fol. 131 b
col. 2

Behold now, at the time when He created all things no one knew except Himself and His beloved Son, Jesus Christ. Concerning that hour wherein He shall destroy all created things, when everything shall be overthrown, concerning that last hour, I say, and the destruction | of the heavens and the earth, no one whatsoever shall know, not even the angels in the heavens, except Himself and His beloved Son, even as we have said before. Now it is written that [as no sound was heard at the creation], so in the days in which Solomon was building the temple of God in Jerusalem, there was no sound heard therein, neither the sound of an axe, | nor that of an iron hammer.¹ And during the twenty years in which the king was building this temple in this manner, there was not heard therein even the sound of the artificer who worked in gold. Fol. 132 a
col. 1

Fol. 132 a
col. 2

And why was this? First of all, because the temple was being built for God, in Whose place of abode no disturbance of any kind must make itself manifest. [And secondly] because the wise king | who was building the temple to the Lord God chose Solomon to continue the building of the temple to Him in this manner, that is to say, in quietness, according to the manner in which work on the first creation was performed, which He founded in quietness, and there was no sound, neither was there any disturbance. [And thirdly] because God worketh with His own thoughts, and with His intelligence, | and He hath therefore no need of a crowd [of workmen] who would disturb the place wherein they perform their work. Nay, God is not one who worketh in this manner, but His thoughts and His command are wholly sufficient to make everything which is made. Fol. 132 b
col. 1

Fol. 132 b
col. 2

For this reason hearken unto that which is written in the Exodus of Moses,² for when Moses had made | the tabernacle, Fol. 133 a
col. 1

¹ 1 Kings vi. 7.

² Exod. xxv. 9.

Fol. 133 a
col. 2

and the ark of the covenant, God said [unto him] 'Take heed that thou makest everything according to the pattern which hath been shewn unto thee on the mountain'. Now, who was it that made them except the command of God? That is to say, God shall build for Himself the temple which is necessary [for Him]. And this also is what the wise man | Paul wrote concerning Him saying, 'Ye are the temple of God, and the Spirit of God abideth in you.'¹ And again he wrote, 'Know ye not that ye are the temple of the Holy Spirit which is in you?'² And moreover, one of the wise men of old used to say, 'The great altar of God is the heart of the wise man.'³

Fol. 133 b
col. 1

The hand and the power of God are the things which | made all created things, and moreover, it is they which have made man. Again hear what Isaiah saith in the character of God: 'Is it not My hand which hath stablished whatsoever is in the earth? And is it not My right hand which hath made firm the heavens? I call unto them all, and they all stand up at one time.'⁴ And again, the blessed man David cried out saying, 'It is His hand

Fol. 133 b
col. 2

which | hath fashioned the dry land.'⁵ And again, in [the Book of] Hosea He saith, 'It is My hand which hath created the hosts of heaven.' And again in [the Book of] Isaiah [He saith], 'Heaven is My throne, the earth is My footstool: What kind of a house shall ye build for Me? saith the Lord.'⁶ Was it not My hand which made

Fol. 134 a
col. 1

all these things? It was My | hand, moreover, which fashioned the first man Adam. Therefore, after the fashioning of the first man which is [related] in Genesis⁷

And again the righteous man Job saith, 'Remember that Thou hast made me of clay, and I shall return again to the earth.'⁸ And again, 'Hast Thou not poured me out like

¹ 1 Cor. iii. 16, 17.

³ I cannot identify this quotation.

⁵ Ps. xev. 5.

⁷ Some words appear to be wanting here.

² 1 Cor. vi. 19.

⁴ Isa. xlviii. 13.

⁶ Isa. lxvi. 1.

⁸ Job x. 9.

the milk, and turned me over and over like a cheese? Thou hast | clothed me with skin and flesh, Thou hast knitted me together by means of bones and tendons (or, sinews). Thou hast granted unto me a heart of life and favour, and it is Thy visitation which hath protected my spirit. These things are in Thy heart, and I know, moreover, that Thou art able [to do] everything, and that there existeth nothing which Thou art not able to do.’¹

Fol. 134 a
col. 2

Then again the Psalmist David saith, ‘Thy hands have made | and fashioned me.’² And again, ‘For Thou art He Who took me out of my mother’s womb.’³ And again, ‘In secret my body was not hidden from Thee, for Thou didst fashion it in secret.’⁴ And again God saith in [the Book of] Jeremiah, ‘Before I had fashioned thee in the womb I knew thee, and before thou didst come out therefrom I sanctified thee.’⁵

Fol. 134 b
col. 1

Now, after all these things, if it was the hand of God which | created all things which exist, the heavens, and the earth, and the sea, and everything which is therein, for what reason shall they be destroyed, and become dissolved with a mighty overthrow, both inanimate things and man, and the temple of Solomon? And again God saith in the Gospel, ‘I work, and My Father hath worked hitherto.’⁶ Now the [things of the] Six Days which God made, | He made in great joy, and in gladness, and in silence. And again, during the six thousand years which He hath made [since that time], He hath supplied the world with His commandments, and with His laws, and with His holy Prophets. And of all these the principal things are, His holy desire which He hath shewn (or, made) towards us, | and all the sufferings of His Apostles, and all the supplies which have been needed by men, and by the courses of the luminaries. And again, after all

Fol. 134 b
col. 2

Fol. 135 a
col. 1

Fol. 135 a
col. 2

¹ Job x. 10-13.

² Ps. cxix. 73.

³ Ps. lxxi. 6.

⁴ Ps. cxxxix. 15.

⁵ Jer. i. 5.

⁶ John v. 17.

these [years], in a moment, suddenly everything which hath been made shall be overthrown and destroyed. And again, the [things of the] Six Days which God made when He created the world, [and] all these [later] things, shall be destroyed, and shall dissolve in the twinkling of an eye. |
 Fol. 135 b For He, the Lord of All, and the Fabricator, Jesus Christ, Himself said in the Gospel, 'Heaven and earth shall pass away.'¹
 col. 1

And again, because of that day and that hour none knoweth except the Father, therefore the great overthrow which shall take place shall be unbearable. O how great shall be the
 Fol. 135 b sorrow of heart, and all the | sufferings, at that awful time, that is to say, when the administration and management of the service of the luminaries by the angels, and the sending down of the dew upon the earth, and the blowing of the winds, and the strength of the earth which He giveth to the children of men, and the rivers and the streams—when I say, all these things shall be blotted out in a single |
 Fol. 136 a moment, and shall be destroyed!
 col. 1

And what reason is there why a single moment should have the power to do all these evil things, except it be because of sin and disobedience? It was the first transgression, that is to say, disobedience, which cast man forth from Paradise. It hath changed this world, and hath made
 Fol. 136 a to | exist the things which ought not to exist; and the things which ought indeed to exist it hath set a restraint upon. It hath made God Who is without anger to be wroth, and hath turned the Father from gladness to grief.
 col. 2

Now, who is he who hath committed all these sins? It is the Enemy of every man, this evil beast which slayeth the soul, this bird which snatcheth greedily at its prey, this serpent which biteth, this fire which | blazeth fiercely, this thief who carrieth off all souls [into] sin, this murderous barbarian, this troubled pool, this desert road, this
 Fol. 136 b
 col. 1

¹ Matt. xxiv. 35.

evil tare, this sin which inviteth death, this similitude of hunger (or, greed), this stirrer up of war, this destroyer of the city, this waster of the people, who maketh the whole land to be without fruit. It is, moreover, he who doth make the heavens to | withhold the dew, and, besides, he maketh parents to look upon the death of their children without mourning for their beloved. Fol. 136 b
col. 2

He changeth kings, he leadeth the nations into error, and he bringeth the nations to boundaries of countries which do not belong to them. The thorn and the bramble exist because of Sin, and because of Sin death hath become king. Moreover, because | of Sin a judgement took place in the Paradise, and punishments [were inflicted] in the place of gladness. Moreover, because of Sin there was to be weeping in the world which was to come, and sorrow of heart was to be in all created beings. Because of Sin there was a deluge upon the earth, and the cataracts of heaven poured down from heaven the waters | of wrath upon the earth, and the fountains of the great deep were opened, and they belched forth the waters of vengeance. Because of Sin God meditated the blotting out of every created thing which was on the face of the whole earth. The transgression of the Watchers, that is to say, Giants, was like unto a flood, and it was sin, and impurity, and the concealment of | uncleanness of every kind which burnt up Sodom and Gomorrah. The superfluous meddling of the men of Calneh (?)¹ was what made diverse the languages of men, and at length they became scattered abroad over the whole earth. It was sin and cruel obstinacy which filled Pharaoh and destroyed the multitudes of Egypt. It was lawlessness and idolatry which destroyed the seven nations | in the land of Canaan. It was sin and disobedience to God which Fol. 137 a
col. 1
Fol. 137 a
col. 2
Fol. 137 b
col. 1
Fol. 137 b
col. 2

¹ The פְּלִנְהָ of Gen. x. 10 probably. The allusion is to the builders of the Tower of Babel, who, according to one tradition, built their Tower at Borsippa, the modern Birs Nimrūd. Calneh has not been satisfactorily identified in the cuneiform inscriptions.

consumed six hundred thousand Israelites in the desert, by sword, and fire, and by serpents, because they chose sin for themselves, and forsook the Lord their God.

Fol. 138 a Because of all these God cried out in [the Book of] |
col. 1 Isaiah saying: 'For behold, in My anger I will make the sea to become a desert, and I will turn the rivers into dry land, and the fishes thereof shall be dried up, and shall be without water, and shall die because of thirst. I will spread darkness over the heavens as a garment, and I will make the apparel thereof like unto sackcloth.'¹

Fol. 138 a Now it was Sin which did all these things, | and because
col. 2 thereof the evil of this single hour shall overthrow and shall destroy at this awful time all the things which have been set in order since the beginning of the creation of the world.

Fol. 138 b Now let us again hearken concerning the building of the
col. 1 temple which Solomon builded in such great silence; and concerning Him Who was able to destroy it to its foundation. | For it is written thus in the Third [Book of] the Kingdom² concerning the temple which Solomon builded in the Name of the Lord:—Behold, O God of Israel, there hath been heard the sound neither of hammer, nor axe, nor the sound of any tool of iron whatsoever; even though, in his wisdom, which was great, he permitted a few men to work in a certain place which was at some distance from the temple. Now this he did in order that | the sound of the workers in gold might not shut out from the ears of the king, and prevent him from hearing, the pleadings of those who came unto him to receive judgement. Now therefore God gave unto him peace, and there was no war made upon him whilst he was building, and no hostile attack was made upon him either on this side or on that; and because of this peace he was not burdened with any serious anxiety concerning the care of the kingdom. | He used to rise very early each morning, and go into the place which he had prepared, and sit down there, and all the works

¹ Isa. 1. 2, 3.

² 1 Kings vi. 7.

continued to progress in due order; and there was no idleness or lax labour.

For these reasons he did not permit a handicraftsman to work in the place which he had stablished; that the place might not be disturbed continually, and that he might not be prevented from hearing the voices of those who were | pleading before the king. Now according to what is reported, he [finished] building the house after twenty years, and [then] he dedicated the house to God. And he went into the temple, and all Israel was with him; he bowed his knees before the altar of the Lord, and his hands were stretched out towards the heavens, and he prayed thus saying: 'O Lord God of Israel, if the heaven, and the heaven of heavens suffice Thee not, then verily God | will not come and abide with men. And now, O God, hearken Thou unto the prayer which Thy servant maketh unto Thee, in order that Thine eyes and Thine ears may be open towards this house.'¹ And, in short, after hearing these words God spake unto him over the altar saying, 'I have heard thy prayer which thou hast made to Me. I do not dwell in a house | which hath been fashioned by the hands of man, yet, because of thy labours which thou hast performed (and if thou shalt keep My commandments, and My judgements which I have given into thy hands), Mine eyes and Mine ears shall be open over this house which thou hast built. If, however, thou transgress My commandments, I will cast away this great place from Me, and it shall be | destroyed and become such a wilderness that all those who shall pass by it shall marvel, and shall smite together their hands, and shall whistle, and shall say, "Why have these things happened to this great place?"' And it shall be told them, "Because they forsook the Lord God of their fathers, and made themselves servants of strange gods."'²

Fol. 139 a
col. 2

Fol. 139 b
col. 1

Fol. 139 b
col. 2

Fol. 140 a
col. 1

Fol. 140 a
col. 2

Observe now, moreover, that after | Solomon had gone

¹ 1 Kings viii. 22 ff.

² 1 Kings ix.

to his rest, the people committed sin, and they cleaved to this evil friend, who is Sin, who also made the first man to commit sin in the Paradise, and who hath changed the world from the beginning. It was he also who destroyed the temple of the Hebrews by the hands of the Chaldeans, which name is interpreted | 'those who are scattered', or 'those who are corrupt'.

Fol. 140 b
col. 1

As concerning [the statements] that Solomon spent twenty¹ years in building it with costly stones, and that the materials which he made ready for the work were very great in quantity, these words refer to the work of the eighty thousand men who bare burdens, and thirty thousand men who cut down trees in Lebanon, and thirty-six hundred scribes (i.e., overseers), and eighty thousand hewers of stone in the mountains.²

And after all these labours [to think] that this Enemy, that is to say, Sin, should cause it | to be destroyed in a few days! Further, might we not say that the Chaldeans worked against Jerusalem throughout a whole year? Therefore in this one year was scattered and wasted the labours of the preceding twenty years, and this because of Sin. That which the Hebrews built the Chaldeans destroyed because of the | lawlessness of the people.³ That which had been builded in silence was destroyed amid great confusion and noise. That which Solomon built in wisdom Zedekiah destroyed in his lawlessness. Rightly therefore did God put the following proverb in the mouth of Solomon and make him say, 'The wise among women build up houses, but the worker of folly | destroyeth it with her hands.'⁴ And the blessed man Paul also saith, 'Knowledge puffeth up, but love buildeth up.'⁵

Fol. 140 b
col. 2

Fol. 141 a
col. 1

Fol. 141 a
col. 2

All these things came into being through Solomon, but the overthrow and the destruction thereof took place through

¹ According to 1 Kings vi. 38 the building of the Temple occupied seven years.

² See 1 Kings v. 13-18.

³ The Temple of Solomon was burnt by Nebuchadnezzar; see 2 Kings xxv. 9.

⁴ Prov. xiv. 1.

⁵ 1 Cor. viii. 1.

Fol. 142 *b* THE DISCOURSE WHICH THE HOLY PATRIARCH,
col. 1 APA ATHANASIUS, ARCHBISHOP OF RAKOTE,
PRONOUNCED CONCERNING THE SOUL AND
THE BODY.

Now the word which hath been sent from heaven hath
no ill-will (or, grudging) therein, and it is ready to cleanse that
which is in the soul, provided that ye yourselves be prepared
for the strength of the word, which, however, hath also need
of him that listeneth. For it is like the rain from | heaven,
which doth not produce fruit without the earth, neither doth
the earth make things to grow without the rain from heaven.
The meaning of which is, that the disciple gaineth no advan-
tage without a master to teach him, neither doth the master
without a pupil to listen to him. The Logos giveth the
speech; let obedience (or, listening) of those who hearken to
it make it perfect. For behold the Logos giveth its strength,
[provided that] | ye yourselves are without ill-will (or, grudging),
and that ye first of all purify yourselves from every re-
straining influence and [from] ill-will (or, envy), and from
unbelief, which are the enemies of righteousness. Now envy
warreth against love, and unbelief against belief, even as
bitterness warreth against sweetness, and darkness against
light, and that which is evil against that which is | good;
and death warreth against life, and falsehood against truth.
Now those who are full of the strength of that which is
adverse to good, and have in them envy, and ill-will, and
unbelief, hate love and faith (or, belief), and those who hate
these things are the enemies of God.

For we know, O my beloved, that all those who are filled
with envy, and ill-will, and | unbelief, are the enemies of

righteousness; take good heed to yourselves, therefore, that ye may not become the enemies of righteousness. Take unto yourselves belief and love, for through these salvation hath come unto all the saints, from the beginning even until this present. Moreover, make ye manifest the power of love, not only in word, but also in deed; now God hath given salvation for all of us. For we ourselves did not come into being as the | whole world came into being, by the word of His mouth only, but He made us both by word and by deed. God was not content with making Himself to say, 'Let us make man according to Our likeness and image,'¹ but He made the action follow the word. For God took a piece of earth from the earth, and fashioned | man, according to His own image and likeness, and He breathed into his face the breath of life. Now when Adam was nigh unto death because of his transgression, the material body of Adam needed to be fashioned a second time by the hand of God, the Fabricator, in order that he might receive salvation.

Fol. 143 b
col. 2

Fol. 144 a
col. 1

Now [the body of] man rotteth away, and is buried | in the earth, but the soul, which God breathed into him when he became a living soul, separateth itself from him. And further, when [the body] is dead they carry off the soul into a place of darkness, into the region which is called 'Amente'. For the soul and the body become separated, and death divideth them each from the other. Now the soul is fettered in Amente, | but the body (or, flesh) dissolveth in the earth. And there is a very great gulf [fixed] between them—the flesh and the soul. Now the flesh disappeareth, and is diffused abroad in the earth wherein it hath been buried, but the soul is powerless in the bonds of Amente. The soul, which is a strong thing, is fettered in the darkness, but the body, which is a weak thing, dissolveth in the earth. Now the body is not strong [enough] to move, [and] | it dissolveth in the [funerary] mountain; neither is the soul able to do any-

Fol. 144 a
col. 2

Fol. 144 b
col. 1

Fol. 144 b
col. 2

¹ Gen. i. 26.

thing, [for] it is fettered in Amente. For when death beareth away a man, the strong portion [of him], which is the soul, it fethereth in Amente, and the weak portion [of him], which is the flesh, it carrieth off [into the earth.]

Fol. 145 a
col. 1 Now it is like a general who captureth the city of a king ; when he hath taken possession thereof he first of all | seizeth the king and shutteth him up under restraint. And this is what death doeth first of all to the soul. Now the body is like unto a ship which hath no steersman upon it, that is to say, the body perisheth, and it falleth to pieces, limb from limb, because the soul hath ceased to steer it. And the members thereof are dissipated in the [funerary] mountain, and they perish like the city which hath been laid waste, |
Fol. 145 a
col. 2 and like the ship which hath no steersman in it, and hath become submerged in the waters. For it is the soul itself which steereth its body, even as the king administereth his city.

Fol. 145 b
col. 1 Now when the man is dead, his soul is not able to steer his flesh, because it is fettered in Amente, and it drifteth about among the waves of [un]righteousness, even as a | steersman whose ship drifteth about on the sea. And the soul heeleth over into the waves which are ready for it, and it is driven on into the breakers of the thieves that engulf it, that is to say, adultery, and fornication, and the love of ornament, and the worship of idols, and the slaying of men, and hatred ; now
Fol. 145 b
col. 2 these are the things whereby man slayeth the | soul. And because of these things, whereby [the Evil One] hath seduced the soul, it is given over to the Evil One to whom it hath clung closely, and it is carried away into Amente ; for he carrieth it off like a thief. Moreover, he maketh it to be without the power to assist its own body which perisheth.
Fol. 146 a
col. 1 The flesh dissolveth | in the earth, the substance (?) thereof decayeth, and one member droppeth away from the other because the soul is not in the body to bind them together.

And the soul itself is bound in Amente, having fetters not

on the feet only, but on its whole person. For this reason it hath not the power to give help to its own body, and to prevent it from decaying in the earth. Now it is like a captain who dieth when his ship foundereth, that is to say, if the soul were not bound in Amente, it would be able to steer its own body, and would not allow it to perish. Moreover, the soul is bound [in Amente] not only with fetters, but it is bound with its own sins as with cords, and for this reason it hath become powerless, and it forsaketh its body, | leaving it to perish in the earth.

Fol. 146 a
col. 2

Fol. 146 b
col. 1

And besides, the soul is made to suffer tortures in Amente. It becometh the footstool of death, and when it is in Amente it is wont to weep and sigh after its good body, saying, 'Where is my body, that body wherein I used to sing hymns? Where is my body, that body wherein I used to pray to God? Where is my good body, | that body wherein, when I was a man, I used to walk about with my friends and my kinsfolk? And I made merry in my body, I was called [by my name] whilst I was in my human body, and now I am no longer a man, but a soul. Now when death hath separated the soul from the body they call the body | a "corpse", and it giveth forth foetidness. I enquire after my body, [but] I do not enquire after my name, that body together with which I was a man and in which I spake.'

Fol. 146 b
col. 2

Fol. 147 a
col. 1

And when the soul ceaseth to be in its body, the body can never again speak with a pleasing voice, but with a choked and exceedingly sad voice; and it is like unto a musical instrument which hath no | sound in it and is speechless. That is to say, the soul is not in the body to give utterance therefrom. And the body perisheth in the earth like a broken pot, and it becometh speechless, and it hath neither sound nor voice; and it is motionless, for it is a corpse, for the soul which adorned it hath departed, taking with it the power | of speech.

Fol. 147 a
col. 2

Fol. 147 b
col. 1

And it is impossible, moreover, to know what any man who is dead was like, for his form is destroyed by the sand.

And thou canst know neither [what] his face [was like], nor the form of his person, nor the height of his stature, nor canst thou tell what the sound of his voice was like. For the son cannot know his own father, or his mother, or his brother, or his friend; it is wholly impossible [for him] to recognize the face of any one [of them] in the tomb. The lips | have rotted away, the nose hath decayed, the eyes are blocked up, the colour of the face hath changed, and it is impossible to recognize any one of them; because all bodies turn into dust in the tomb, and they perish, and nothing of them remaineth to us.

Fol. 147 b
col. 2

Now it is impossible to identify a bone, and to make it to rejoin the body to which it belonged, because the bone hath become bare, | and there is no flesh on it. And besides this, even before the flesh which clothed the bone crumbled away it would have been impossible for thee to shew clearly to whom it belonged. For who can identify a bone when it hath been taken out of the member [to which it belonged]? Or who is there that can make known to us the colour [of the hair] of one who is dead? And it is wholly impossible for thee to recognize the bones of Adam, or [to say] what manner of men the Prophets were, | and what kind of bodies had the Patriarchs and the Apostles. They have all been cast in the earth, and their heads and their bodies have become separated.

Fol. 148 a
col. 1

Fol. 148 a
col. 2

If the son were to seek after his father in the tomb, he would not recognize him, neither would a friend recognize his friend, nor a brother recognize his brother; nor could a man address any one of them by name, being sure that he really was the person who bore that name, or | identify his form, because they have all turned to dust in the tomb, and there is no longer any human resemblance in them. For man is scattered abroad over the face of all the earth, and he is poured out in every place, for the earth beareth a grievous burden of tombs and sepulchres, and every place is filled with

Fol. 148 b
col. 1

the blood of those who are dead. Moreover, the earth hath become one [great] sepulchre for those who are dead.

It was one man only (i. e., Adam) who was | taken from the earth, but those who are buried in it are thousands of thousands, and tens of thousands of tens of thousands. Every place is filled with the dead, the sea and the rivers, the earth and the mountains, and the wild beasts and the birds of prey devour the dead, and are sated with their slaughtered bodies. And Amente is filled with the souls which are bound in fetters. |

Fol. 148 b
col. 2

O thou form of earth wherein grief is abundant! O thou form of man which groweth [only] for destruction, and flourisheth only in sorrows and sighings! The joy of those who are upon the earth is only for a moment, and yet they are wont to think that it is great; but it slippeth away speedily through their hands. Behold, one man rejoiceth, and taketh a woman to wife, and soon after | he weepeth for her, for she is dead! Behold, one man rejoiceth in his son, and behold, soon after he weepeth over his grave! Behold, another man exulteth because of his father, and [soon] afterwards he maketh lamentation and burieth him! For there is no profit whatsoever for man; he is one who [is intended to] lament, and there is no consolation in him. He hath not the power to pacify him that shall destroy [him], neither doth he receive him | that could console him. Each man, in his own way, must die for himself, and no friend can make an appeal for his friend; but each man must suffer the death to which he is liable. There is no prophet of God who can give men consolation, for they will not hearken unto him. Neither will they really believe in the God of heaven, nor will they do His Will until they fall into death.

Fol. 149 a
col. 1

Fol. 149 a
col. 2

Fol. 149 b
col. 1

Moreover, God is wroth with man because of his unutterable and indescribable | transgressions, which destroy him. For man suffereth evil in every way because of his transgressions, [namely] by sickness, by punishment, by sorrow,

Fol. 149 b
col. 2

Fol. 150 a
col. 1 by the grief and suffering which envelop him, by cold and heat, by burning, by wild beasts, and birds of prey, and reptiles, by the times in which he liveth, and by | old age. The winds, and the earthquakes, and the rains, and the dews, do harm to man. The rivers drown him, the wild beasts devour him, and he is destroyed by death. All [these things] have held him in contempt since he was disobedient to God.

Fol. 150 a
col. 2 And having been driven forth | from the Paradise he came out into this world which is full of sufferings. In it are envy, and adultery, and fornication, and idolatry: and these are the things through which man dieth. All these things have become fellow-workers with death in respect of man, and they war against him with wickednesses in order that death may bring him to the dust.

Fol. 150 b
col. 1 For man hath at no | time any enjoyment, never hath he any pleasure. For when during his lifetime doth man rejoyce? Doth he rejoyce when he is in the womb of his mother? What kind of enjoyment can he have when he is carried about in the darkness and foetor thereof, and when he is in pain and restraint on every side in the blood of the belly? But he must come forth from his mother's body:

Fol. 150 b
col. 2 doth he rejoyce [in doing this]? | Nay, for he runneth an exceedingly great risk of dying. But surely he rejoiceth when he is at his mother's breast? Now in what manner doth he take the nipple? He crieth loudly and weepeth. Now the child that is healthy neither crieth out nor weepeth.

Fol. 151 a
col. 1 But surely when man is a little child, he crawleth about on the ground and rejoiceth? In what way then doth he rejoyce? He is liable to be attacked by some | beast, which will trample him to death, and will split open his head, and the foam of his mouth and his intestines will be scattered about on the herbage (?) and on the ground. But surely if he groweth up into a young man he will rejoyce? In what way, then, will he rejoyce? [I say] he cannot rejoyce; for the disposition of youth surroundeth him on

every side with the lusts which are full of danger, and if he doth not crush them they cause him to | die in an evil manner. But surely when he hath taken a wife, and hath begotten children, he will rejoyce? In what way, then, will he rejoyce? He will live in a state of anxiety about the children who will commit acts of folly. But surely when he shall have become an old man [he will rejoyce, and take rest]? In what way, then, will he have rest? He will rest with the dangers of old age [always] round about him. And at the end of all these [troubles] is the expectation of death, which consumeth the soul | like a fire.

Fol. 151 a
col. 2

O thou death, thou carriest off [people] of every age and condition—the children and the old man, the youth and the man of mature growth. For age (or, stature) is no obstacle to death, and he carrieth away [people] of every age and condition.

Fol. 151 b
col. 1

Now it is an exceedingly sorrowful thing to look upon death in man, and to contemplate his decay. The face hath become ghastly pallid in the garb of death, and the body hath become shrivelled up, and the | mouth is shut up, and the hair hath become lustreless(?), and the eyes have become sightless and are shut, and the limbs are motionless. And as for the other changes which take place in the body when it is placed in the earth, the flesh crumbleth away, and the sinews and ligaments decay, and the other [members] which have been laid bare, [and] those which have not been laid bare, become dissolved, and the humours which have dried up, and the dust which | is abundant. For man is a thing of nought, and he is like unto a flower of the grasses which withereth, and he shrivelleth up like a log of wood which is burned in the fire and is consumed.

Fol. 151 b
col. 2

Fol. 152 a
col. 1

Now after the destruction of man, and [seeing] his wretchedness, which was very great, God visited that which He Himself had fashioned, and had made in | His

Fol. 152 a
col. 2

Fol. 152 b
col. 1

own form and likeness, in order that Death might not become the conqueror. Death boasted himself saying, 'I will conquer man.' Now the Devil fighteth against man at all times, and he carrieth him away captive through the evil of death into the gate of Amente. And he hurleth his wickedness against man at all times, until at length he bringeth him under the | power of death, and he shutteth him up in the prison of Amente. For this reason the soul which is fast bound in darkness is not able to make its escape from the place of imprisonment of those who are dead. For this reason the Father sent His Son upon the earth. Now He had no body of flesh; therefore the Holy Spirit caused Him to take upon Himself flesh in the womb of the Virgin.

Fol. 152 b
col. 2

And God became | man so that He might deliver him that had gone astray, and might gather together those who were scattered through the envy of the Devil, and might bring them into His fold. Death having made a separation in man, those whom Death had scattered, these did Christ gather together, and He hath made man one again, the soul with the body. |

Fol. 153 a
col. 1

For Death bound the soul in Amente, and he made the flesh to dissolve in the earth; thus he divided man into two parts. The Saviour Jesus, however, Himself set free the soul from its bonds, and He bound the flesh together inseparably, and He brought the two towards each other, and made them one of one, the soul and the body, and He rejoined them each to the other. | He gave the body to the soul, and the soul He placed in the body; He made [the body] to be an instrument of speech, and He gave it constituted members.

Fol. 153 a
col. 2

And now, O soul, sing thou hymns of praise in the body wherein thou art, to thine own Imperishable God, because Christ died for us, in order that we might live with Him for ever. | For He was neither liable to Death, nor was He under any obligation to die by Death; neither was it absolutely necessary for Him to make Himself to become man, nor had

Fol. 153 b
col. 1

He Himself any need to take upon Himself the flesh of man: for He is God, and He is arrayed in all the glory of Divinity. For this reason he endured patiently and was made after the manner of men who die, [though] He is the God Who alone dieth not. Now for what reason did He come down upon the earth, seeing that He Himself was the King, Who | was reigning over the heavens? Who compelled Him Fol. 153 b
col. 2
to go to the Cross, and to die gladly?

Though He Himself was the Fabricator of the universe, He endured patiently, and allowed Himself to be begotten in the womb of a woman. And they wrapped in swaddling bands Him that had been arrayed in all the glory of the Father. He Who sat on the | chariots of the Cherubim Fol. 154 a
col. 1
was laid in a manger, and He sucked the nipple at the breast of a woman. He before Whom the Seraphim stand in awe ascribing glory to His Divinity, He Who sent forth waters to flow in the rivers, and the rains, and the dews, and Who sent forth waters from heaven, received baptism | in the Fol. 154 a
col. 2
Jordan by a mortal man. He from Whom the whole universe receiveth light was treated with contempt by the Jews. He upon Whose Word hang the seven heavens, and the firmament, and the earth, and Amente, was Himself hung upon a Cross of wood. He Who took a clod of dead earth, and fashioned it into a living | man, bare patiently the scorn of those who Fol. 154 b
col. 1
mocked Him, in order that by the contempt of Himself He might save man, who had gone to perdition through his own sins. He gave His soul of salvation for the soul of man. He gave His holy flesh on behalf of the whole race of Adam. And He gave His Blood on behalf of all. He gave Man for man, and His death for our death. And the death which men are under | an obligation to suffer, and which they fear, Fol. 154 b
col. 2
became a blessing, because Christ died for us.

This is the love which Christ made manifest. He died for us, who are sinners, in order that He might save us. For what righteous man ever died on behalf of a sinner? Or

Fol. 155 a what father ever died on behalf of his own | son, whom he
col. 1 had begotten? Again, what friend ever died on behalf of his friend? Or what loving brother ever died on behalf of his brother? No man ever did such a thing, that is to say, no man ever let himself die for another by his own wish, or through his own good pleasure only. But Christ came of Himself, and of His own free will and love. And as to us sinners, not only did He fashion us | in the form of Adam and make us to become men, but when we were dead in [our] sins, He came and bore suffering on our behalf; and He hath given us life again by His love.

Now at the time when He fashioned us with His hand, He had not suffered [on our behalf]; but now that He hath begotten us a second time, through the suffering of His death, He suffereth with us even as doth she who gave [us] birth. | He hath borne with us for an exceedingly long time, and He hath not burnt up the world, [the people whereof] treated Him with contempt, and scourged Him by the hands of sinners, and put Him to death, and buried Him, according to that which the prophet spake saying, 'Thou hast brought me into the dust (or, grave) of death.'¹

Who was it that brought Him there? It was the wicked people whom He loved that put Him to death. He came to them to save them, and they cast Him aside like a | straw. Consider moreover, O men, the return which the children of Israel made to our God. They pierced the side of Him Who had created them. They inflicted sufferings upon Him Who had on very many occasions conferred benefits upon them and their fathers. They paid Him back with evil things instead of good, and they shewed hatred instead of the true [love] wherewith He had loved | them. They made sorrowful Him Who had given joy unto them. He Who had raised the dead among them, and they saw Him doing it; He Who had healed the lame, and cleansed those

¹ Ps. xxii. 15.

who were leprous, He Who had given light to the blind—
He it was Whom they killed, and hung upon a tree!

Consider moreover, O men, the insolent daring of the
Jews. They hung [upon a tree] Him that had hung out
the earth. | They drove nails into Him that had stablished Fol. 156 a
the earth on the waters. They broke [the limbs] of Him col. 2
that had heaped up the heavens in His wisdom. They
bound as a prisoner Him that had released them from the
servitude of Pharaoh. They put fetters on Him that had
set free sinners. To Him that had given them a stream
of water to quench their thirst did they give vinegar to
drink when He thirsted, and they sustained Him | with Fol. 156 b
gall when He was in the agony of death on the Cross, col. 1
and they did not remember that He it was Who had given
them [water as sweet as] honey to drink from the rock.
They bound the hands and the feet of Him that had
unbound the limbs of those who were paralysed. They
themselves were bound in the hand of the Devil because
they performed His will; for he kept them bound until
the coming of Him that should release those who were in
captivity, and set free those who were bound. Of Him
that had | sent forth the sun and the moon to give light Fol. 156 b
to them, and had opened the eyes of those who were blind col. 2
from their birth, did they close the eyes like those of a dead
man. Him Who had raised the dead did they bury in the
earth.

O what a new and incomprehensible mystery! He Who
was the Judge was judged. He Who had done away their
sins was bound with cords. Nails were driven into the
hands of Him Who | had fashioned men. They hung on Fol. 157 a
a tree Him Who had placed breath in their throats. They col. 1
broke Him Who could break their members from their
bodies. On the Cross they compelled Him Who had filled
the earth with life to drink gall. He through Whom the
whole universe liveth died. Now they did scoff at Him

Fol. 157 a greatly whilst He was on the Cross, | and before He died
col. 2 they gave utterance to many mocking words, and they gibed at Him.

When our Lord was hanging upon the wood of the Cross, the sepulchres opened, and Amente was rent asunder. He delivered the souls [therefrom], and He raised up the dead, and very many of the saints shewed themselves in Jerusalem. Now these things happened before the mystery was fulfilled on the Cross. And when Christ died, He abolished the |
Fol. 157 b Enemy, He bound in fetters the mighty tyrant, He set His
col. 1 Cross before him. He conquered in their presence, and He gained the victory.

Our Lord Jesus Christ lifted up His Body on the Cross, and when Death had seen Life, he fell down at His feet. Then the Powers of the heavens marvelled at His wisdom. The angels were stupefied with admiration of Him. The
Fol. 157 b elements were terror-stricken, and | all created things were
col. 2 shaken when they saw this new mystery, and this awful sight. They saw God hanging on a tree, and men were lifted up near Him on the tree. His feet were fastened to it by means of nails, and likewise His hands, which were extended, were fastened by nails to the tree.

And the Jews mocked | at Him, and laughed at Him, and derided Him, because they did not understand the mystery. The earth trembled (or, shook) when it saw the shamelessness of the Jews. The mountains thereof trembled, and the hills shook and quaked. The sea made its waves to rise up to a height sufficient to cover the world. The abyss was disturbed, and opened its mouth to swallow up all created
Fol. 158 a things. The whole of creation was moved with | wrath
col. 2 because of the abominable insolence of the Jews. The luminaries of heaven became dark, the sun withdrew to rest, the moon was perturbed and hid itself, and the stars ceased to shine on the wicked men. Though the moon was full, it did not shine, and moreover, the sun having

withdrawn to rest, the whole world was in darkness. They saw their God Who had created them | hanging upon a tree like a thief. The day turned into night. Fol. 158 b
col. 1

And an angel who was wroth came forth from among all the angels, with his drawn sword in his hands, to slay them quickly altogether. And he was prevented [from doing this] by the mercy of Christ. And the angel laid his hand upon the curtain of the temple, and rent it in twain, from the top to the bottom. And all the angels | were looking forth from the heavens, and they were wroth because the lovingkindness of God the Father prevented them all from destroying the Jews. The light of the day took to flight, the world was shrouded in darkness, the darkness of the blackest night. All these things happened before Christ closed His eyes. Fol. 158 b
col. 2

And His light made haste to rise in Amente. And Amente | was perturbed when the Lord went down into it, not in the flesh, but in the spirit; for He had power over all creation, and He could destroy [it] before His last hour. He poured out His Blood on the earth, and It protected the earth and those who were therein. His Body continued to hang upon the tree for the sake of the elements, and His Spirit went down into Amente, and saved those who were in that | region. He despoiled Amente, and made Himself Master of all of it. Fol. 159 a
col. 1

His Body raised up those who were dead on the earth, and His Spirit set free the souls which were in Amente. For in that hour in which our Lord was hanging upon the Cross, in that very same hour, the sepulchres opened, and the gatekeepers of Amente saw Him, and they shook with fear and took to flight. He burst open the gates of brass, He broke through | the bolts of iron, and He took the souls which were in Amente and carried them to His Father. When the Lord had broken up Amente, and had gained the victory over Death, He set the Enemy under restraint. Now the souls Fol. 159 b
col. 1

He brought out of Amente, but the bodies He raised up on the earth.

Furthermore, consider the mighty and marvellous strength which was in His mortal body as He hung upon the tree! For neither was creation able | to endure His dead body, nor could the Elements endure it, and Amente could not endure His Spirit. Every place was filled with trouble because of the sufferings of our Saviour, and all created things were troubled because of His death, for they were not accustomed to see their Lord treated with scorn and contempt. All created things were stupefied and said, 'What is this new | mystery? The judges pass judgement upon Him and He speaketh not. Those who know Him not look upon Him, and are not ashamed. Those who have no authority over Him take possession of Him, and He resisteth them not. Those who are not His equals treat Him with scorn, and He becometh not angry. He Who is impassible endureth sufferings, and is not wroth. He Who is immortal hath died, | and He hath endured [pain] patiently. He Who dwelleth in the heavens hath been buried in the earth, and hath kept silence.' 'What is this mystery?' saith all creation, for every thing marvelled at His lovingkindness.

And having risen from the dead at dawn on the First Day of the Week, and having vanquished death, He bound in fetters the tyrant and set men free. Then did every created thing | know that the Judge had had judgement passed on Him for the sake of the salvation of man, and that, for man's sake, He Who was invisible had been seen, and He Who was infinite had been measured, and He Who was impassible had endured sufferings, and He Who was immortal had died, and He Who was in the heavens had been buried.

For He Who had become man was judged in order that He might shew mercy to us. He was put to death in order that He might set free those who were in bonds. He endured sufferings in order that He might give us rest. He died |

that He might make us to live. He was buried in order that He might raise us [from the dead]. If the Lord had not endured sufferings with the race of man, by what manner of means would mankind have been saved?

Fol. 160 b
col. 2

Moreover, Death fell down at the feet of Christ, and Christ carried him away, and the Devil who had been a rebel became a captive. Christ made Amente to quake and the power of the Devil He turned backwards. Death heard the voice of the Lord as | He cried unto all the souls, 'Come forth, O ye who are bound in fetters! O ye who sit in the darkness and shadow of death, on you hath the light risen.¹ I preach unto you life, for I am Christ, the Son of God.' Then He set free the souls of the saints, and He raised them up with Him.

Fol. 161 a
col. 1

And earth itself cried out | saying, 'Spare me, O Lord. Free Thou me from the curse which is on me. Remove from me the wickedness of the Devil. Thou hast held me to be worthy of having Thy Body buried in me, in the Place of the Blood, which was poured out upon me, in order that Thou mightest raise men from the dead. Thy glorious Image is spread abroad in every place. Except Thyself, when Thou utterest Thy | words, no one shall resist Thy commands; but it was Thy love which compelled Thee to come to the beings whom Thou hadst fashioned. For behold, Thou didst stand on the earth, and didst seek after the members of the beings whom Thou hadst made. Take Thou, then, man, the deposit. Take Thou Thine image, which Thou hast committed as a pledge to me. Take Thou Adam, being complete in his likeness.'

Fol. 161 a
col. 2

Fol. 161 b
col. 1

Then Christ | rose from the dead in the third hour of the day, and He took the saints with Him to His Father; now all mankind shall receive salvation through the death of Christ. For one was judged instead of all men, and salvation and mercy [came] into the whole world. Moreover, one died in order that all might rise | from the dead. And the Lord

Fol. 161 b
col. 2

Fol. 162 a
col. 1

¹ Isa. ix. 2.

Fol. 162 a
col. 2

died on behalf of every one, in order that every one should rise from the dead with Him. For having died, He put man on Himself like a garment, and took him with Him into the heaven which is in the heavens, and man became one of one with Him. He took Him as a gift to His Father. The gift was not gold, neither was it silver, but it was man whom He had created in His own likeness, and | in His own image. Moreover, this [Christ] did God the Father exalt. He seated Him on His right hand, on the Exalted Throne, and He appointed Him to be the Judge of those who are living, and of those who are dead, and Captain of all His creation. He sitteth above the Cherubim, He Who hath created the Jerusalem of heaven, that is to say, the True Bridegroom, and the King of all the Ages. Glory be unto Him for all ages of ages. Amen.

THE DISCOURSE WHICH APA EUSEBIUS, Fol. 162 b
 BISHOP OF CAESAREA OF CAPPADOCIA, col. 1
 PRONOUNCED CONCERNING THE CANAAN-
 ITISH WOMAN.¹

GREAT is the storm, but it hath not been able to hinder the readiness of those who have come. Great is the trial, but it hath not destroyed our sufferings. The Church shall never be free from those who contend | against her, [but] Fol. 162 b
 she shall never be overcome. Certain folk plot craftily col. 2
 against her, [but] she vanquisheth them. Howsoever great may be the evil which they meditate against her, she increaseth exceedingly. The waves break over her and have no effect upon her, for she hath taken her stand on this Rock, which is the immoveable Word of God, and she is herself immoveable. | The Rock it was Who said, 'The gates Fol. 163 a
 of Amente shall not prevail against her.'² He who fighteth col. 1
 [against her] destroyeth only himself, but the Church herself becometh stronger and stronger.

Job was a good man before [his] trial, but the days wherein he was healthy in his body were | not like unto Fol. 163 a
 the days in which his infirmity wove a crown and set it col. 2
 upon his head.' Be not afraid at any time of temptation if thy soul be prepared. For the matter is like unto the gold to which the furnace doeth no injury, that is to say, tribulation doeth no harm to him that beareth himself with | fortitude. What doth the furnace do to the gold except to Fol. 163 b
 purify it more and more? That is to say, he who riseth col. 1
 up before tribulation, when the suffering which hath to be endured cometh to him, is exalted thereby. Cowardly

¹ See Matt. xv. 21-8.

² Matt. xvi. 18.

Fol. 163 b
col. 2

inaction weakeneth the soul, but trial giveth victory to the layman. Know, moreover, that those who endure no trial | receive shame, and that those who endure trial receive election. Where are the things which are reckoned unto them? Nothing maketh itself visible.

Fol. 164 a
col. 1

I come out into the market, and I look upon the wares [therein], [I see that] they are weak plants on which the wind blew, and they were thrown to the ground, and straw which had been threshed out; | nevertheless the flour hath remained pure. Who is there that can fight against them [successfully]? Their conscience it is which giveth them victory over those who fight against them.

Fol. 164 a
col. 2

Let us prepare a table. Yesterday Paul provided his table for us, to-day the table is that of Matthew. Yesterday it was the tentmaker, | to-day it is the tax-gatherer. Yesterday it was the blasphemer, to-day it is the man of obedience. Yesterday it was the pursuer, to-day it is the man of avarice. The blasphemer, however, did not continue to be a blasphemer, but became an Apostle; and he who was a robber did not continue to be a man of greed, but became an Evangelist. | I will not make mention of the wickednesses of their earlier years, which afterwards became spiritual excellences. Our masters did not give light whilst they lived in their former state of sin, but they did shine brightly at the last [when living] in [a state of] righteousness.

Fol. 164 b
col. 1

Fol. 164 b
col. 2

Now the tax-gatherers and the blasphemers are the masters of the earth. What kind of place, then, is that of the tax-gatherer? It is a place wherein men plunder at mid-day. | The injustice which is according to the law maketh itself manifest, as well as the injustice which is done in the presence of the law. The tax-gatherer is the advocate of thieves. When a thief is caught in the very act of stealing he is ashamed, but the tax-gatherer is bold of speech and action, even while he plundereth. But

suddenly the tax-gatherer became an Evangelist; how did this come about? When | Jesus was passing by, He saw him sitting in his tax-gatherers' shed, and He said unto him, 'Rise up, follow Me.'¹

Fol. 165 a
col. 1

O the might of the word! The hook came, and it hooked the captive, and it armed him like a soldier. The hook came, and it made the clay become gold. He (Matthew) was in the pit of wickedness, and it drew him up into the mesh of the net of spiritual excellence. Let no man fall | into despair concerning his salvation, for evil deeds possess not a constitution which endureth for ever. And, moreover, we were created in a state of liberty.

Fol. 165 a
col. 2

If thou art a tax-gatherer, thou hast the power to turn thyself into an Evangelist. And if thou art a thief, thou hast the power to enter into the Paradise. And if thou art a magician thou hast the power to worship thy | God. For there is no kind of sin whatsoever which repentance will not do away; therefore God hath chosen the greatest sinners on the earth, so that no man might fall into despair about himself.

Fol. 165 b
col. 1

Thou shalt not say, 'I have committed sin, which is what usually happeneth,' [for] thou hast a Physician by thee Who is wont to treat thee with such medicines as thou wishest. | Was it not He Who made thee? [And when] thou didst not exist did not He make thee to be? He hath not made thee anew as He made thee at the beginning, when He took a piece of earth, and fashioned it into a man, but He hath made the earth [and] the clay, to become flesh, similar to that which hath ligaments (or, nerves), and bones, and hair, and eyelids, and eyes, and the shoulders(?), and the | breast, and the hands, and the feet, and all the other members. Are not all these members earthy in their substance?

Fol. 165 b
col. 2

Fol. 166 a
col. 1

Then entered Skill in handicraft, and she made all created

¹ Matt. ix. 9.

Fol. 166 a
col. 2

things according to their kinds. Inquire not concerning the manner in which they were made, and waste not thy labour in prying into what is, but | believe that the matter was super-miraculous. Thou wouldst never be able to describe the means by which creation was made. If fire cometh upon thorns it consumeth them: how much more then shall the Word of God make sins to become white, and consume them?

Fol. 166 b
col. 1

And if thou art in the habit of saying, 'I have sinned exceedingly, | but who is there that is without sin?'—now, I am using the very words which thou thyself wilt say—confess thy sins first of all, and [then] do thou the work of making thyself just. If thou hast committed sin, make haste, stand up on thy feet, be sorry, and let thy heart eat thee [in remorse], and pour out thy tears. For did not the sinful woman act in this wise? And did she not pour out | her tears, and lay hold on repentance?

Fol. 166 b
col. 2

'Now Jesus came out of the border of Tyre and Sidon, and behold a woman set out to go to Him.'¹ The Evangelist is stricken with wonder, and saith, 'a woman,' [that is to say,] the strongest weapon of the Devil! The mother of sin! The beginning | of wickedness! [Woman,] who was cast forth from the Paradise! This is woman, and such is [her] nature.

Fol. 167 a
col. 1

O what strange (or, new) and wonderful works are these! The Jews fled from Him, but the woman fled to Him, and made supplication unto Him saying, 'O Son of David, have mercy upon me.'¹ Consider this woman, who made herself to be a | preacher, and one who acknowledged the government of God, for she said, 'Lord,' which was the confession of [His] Divinity, and 'Son of David,' which was the acknowledgement [of His manhood], 'have mercy upon me.' Is not this act better than every other act in this world? Consider how this truly wise soul said, 'Have

Fol. 167 a
col. 2

¹ Matt. xv. 22; Mark vii. 24.

mercy | upon me.' Is not this citizenship better than every other citizenship in the world? [She said:] 'I was in danger, I fled to His feet for mercy. Wilt Thou, then, search out my sins? Give me salvation abundantly, inasmuch as the place of mercy searcheth not out sins.' Fol. 167 b col. 1

O thou woman, what didst thou think within thyself? Thou wast a law-breaker and a harlot. How couldst thou possibly dare to go out to meet Him? Consider, moreover, | the wisdom of this woman. She did not make an appeal to the Apostles saying, 'Take me in to Him.' She made no supplication to Peter, neither needed she any of the other [Apostles to help her. But she said:] 'I want, however, to see [Him], but I have no need of men to make Him come to where I am.' And why? 'Because He came down, and took upon Himself flesh, I will speak with Him in the flesh.' Fol. 167 b col. 2

O how great is the lovingkindness of God towards man! He before Whom the Cherubim in the heavens tremble in awe [permitted] a sinful woman to stand and to talk with Him upon the earth! She said: 'Have mercy upon me! for this reason hast Thou taken upon Thyself flesh, and hast come forth, and hast entered into the world for the sake of sinners | like unto myself.' Those who are in the heavens tremble in awe before Him, yet those on the earth hold converse with Him boldly. 'Have mercy upon me!' What is it that thou desirest? 'I seek after mercy.' What dost thou wish? 'My daughter is grievously afflicted. My sorrow is great. Heal thou my members which are within me, for I am being consumed; preserve my bowels, and take Thou me out of this burning heat of fever. What | shall I do? I shall die.' Fol. 168 a col. 1

Why did she not say, 'Have mercy on my daughter?' On the contrary she said, 'Have mercy on me, for my daughter doth not perceive the torment of the disease with which she is grievously vexed. That she is seized by the disease in its most severe form [is evident] because she doth Fol. 168 b col. 1

not perceive what it is. Have mercy upon me! because I see this sight every day, and great is my grief. What do I | call her? I call her a dead body, for though she moveth and liveth yet she knoweth not what she doeth. For I know not the name of the disease, neither do I know of what kind it is, or whether my daughter shall die through it. Now death appertaineth to every one. In what condition shall I see [her on my return]? With her eyes starting from their sockets in terror, and her hands with the bones thereof protruding, and the hair | torn out in frenzy, and the mouth dripping with foam, and meanwhile the devil which is contending with her is hidden inside her, and doth not appear. Have mercy upon me! My water-flood (or, tempest) is great. This is the kind of disease from which I [suffer], and also from demoniacal wickedness. Have mercy upon me!'

Consider the wisdom of this woman! Why did she not go to the | magicians, or to those who used exorcisms, or to the women who dealt with the bodies of the dead, or to the soothsayers who were in the habit of paying honour to devils, or to those who could make the sufferings of sick folk to become greater or to diminish? Nay, she forsook the court of the Devil, and she came to the feet of the Saviour of souls [and said], 'Have mercy on me, for my | daughter is grievously vexed.' Dost thou observe the fortitude and the patient endurance? And as the woman raised herself from the ground, 'He answered her not a word.'¹

O these things which were done publicly! She made supplication to Him, and she besought Him earnestly, and she entreated Him, but He answered her not a word. The sickness increased, but the Physician kept silence. The blow was sharp and severe, and the Word kept silence. The Physician | held His hand. What is this new and wonderful matter? Thou didst run after others, and didst say, 'Come

¹ Matt. xv. 23.

ye unto Me.¹ I will heal you.' Yet from her who ran after Thee Thou didst run away! 'Have mercy on me!' 'I was not sent unto any except the sheep which had gone astray of the House of Israel.'²

And His disciples went | to Him and entreated Him, saying, 'Send her away, for she crieth out after us.' [And the woman said:] 'Thou Thyself seest that my outcry is great, [but] my cry, which is in my heart also, is to Thee. And again they said unto Him, 'As the Lord, and as a Lover of mankind, give salvation to this woman.' 'What shall I give? I am not sent unto any except | the sheep which have gone astray of the House of Israel.'²

Fol. 170 a
col. 1

Fol. 170 a
col. 2

This is in itself the whole matter. It was for this very thing that Thou didst take upon Thyself flesh, that Thou mightest do good to a certain woman who was going to perish. Wouldst Thou, then, leave the world to become a desert [and destroy] the Scythians, and the Arabs, and the Elamites, and [the people of] Cilicia, and Cappadocia, and the Syrians, | and the Phoenicians, and [the people] of every place on which the sun looketh? Or didst Thou come into this world only for the sake of the Jews? Wilt Thou allow [the lands of] the Gentiles to become a desert? Or hast Thou forgotten that they scoff at Thy Father and worship idols? Wherefore, then, did David speak according to the flesh and say, 'Ask of Me, and I will give thee the heathen for thine inheritance, and thy dominion unto the end of the earth.'³ And in like | manner also Isaiah, who saw the Seraphim, said, 'The root of Jesse shall [flourish], and He who shall arise shall rule the nations, [and] in Him shall the nations hope.'⁴ And again, 'A ruler shall not cease from Judah,⁵ nor a governor from his heritage, until there come He that hath been | constituted [ruler], and He it is Whom the nations await.'⁵ And again, 'O all ye nations, clap ye your hands.'⁶ And [yet Thou doest

Fol. 170 b
col. 1

Fol. 170 b
col. 2

Fol. 171 a
col. 1

¹ Matt. xi. 28.

⁴ Isa. xi. 10.

² Matt. xv. 24.

⁵ Gen. xlix. 10.

³ Ps. ii. 8.

⁶ Ps. xlvii. 1.

thus,] Thou, O Lover of every soul, Who didst say to Thy disciples, 'Go ye, baptize all nations, in the Name of the Father, and of the Son, and of the Holy Ghost!' ¹ |

Fol. 171 a
col. 2

This Canaanitish woman, however, received a profitable rebuke. She came out of a place of madness and stupefying folly, a place where they worshipped idols. This miserable woman came and made entreaty by reason of the matter which had come upon her daughter, and Thou didst say unto her, 'I have not been sent to any except the sheep which have

Fol. 171 b
col. 1

gone astray of the House of Israel.' | Yet in that very hour wherein the centurion came to Thee Thou didst say, 'I am coming, I will heal him.' ² And again, in the hour of the thief Thou didst say unto him, 'This day thou shalt be with Me in My Paradise.' ³ And again [in the case of] the man who was paralysed, Thou didst make him take up his bed, and he walked. ⁴ And again, Lazarus didst Thou call when he

Fol. 171 b
col. 2

had been in the tomb four | days, ⁵ [and he came forth]. The dead Thou didst raise to life. Those whose members were withered Thou didst gird with strength. The harlots Thou didst hold to be more chaste than the virgins. And what didst Thou say to her, the wretched Canaanitish woman, whom Thou wouldst not answer [at first]? He said, 'Is it good to take the bread of the children to throw it to the dogs?' ⁶

Fol. 172 a
col. 1

O the solicitude of this | Physician! He understood her, and she had been rebuked. All these words were [intended] to shame the Jews who called themselves 'children'. They had, however, taken to themselves the nature of their own dogs, according to that which Paul spake saying, 'Beware ye of dogs. Beware ye of these workers of evil. Beware ye of [those of] the concision.' ⁷

Fol. 172 a
col. 2

And again, she said [unto Him], | 'Have mercy on me!' But He said, 'Is it good to take the bread of the children to throw to the dogs?' [And she said within herself:] 'Yea,

¹ Matt. xxviii. 19.

² Matt. viii. 7.

³ Luke xxiii. 43.

⁴ Matt. ix. 6.

⁵ John xi. 39, 44.

⁶ Matt. xv. 26.

⁷ Phil. iii. 2.

Lord, Thou callest me a dog, [and] I confess that Thou treatest me like unto a dog. I do not excuse myself from derision. Give me that which Thou seest fit. Thou hast called me a dog, give me, then, the crumbs. | For the dogs are in the habit of eating of the crumbs which fall from the table of their masters.'¹ He said unto her, 'Who hath until now begged for that which is cast away and rejected? Therefore, O woman, thou shalt be rewarded straightway.'

Fol. 172 b
col. 1

And the Lord spake saying, 'O thou woman, may thy prayers be heard in that hour wherein I utter thy | appeal before God, and offer supplication to Him.' Thou sayest, 'I have appealed to Him once, and I have prayed to Him twice, and thrice, and ten times and twenty times have I bowed the knee [to Him]. Thou hast bowed the knee, and thy mouth spake, but thy heart was counting the cost (?), and thou wast | thinking about thy friends and thy substance. Thy soul hath taken its stand at the door, turn not thou away until thou hast received thy request.'

Fol. 172 b
col. 2

Now certain folk are wont to go into the church and pour forth tens of thousands of strings of words; but God hath no need of a multitude of words, though He hath very great need of thy prayer. | Make thou thyself to be like unto this Canaanitish woman; pray in whatsoever place thou art. If thou art in the bath, or if thou art in the street, pray. And if they hale thee before the judge, pray. And if the judge break thee by his decision, let thy prayer go to God on thy way to execution; He enquireth not about the place [where thou prayest], but He doth enquire concerning a right | mind.

Fol. 173 a
col. 1

Fol. 173 a
col. 2

When Jeremiah was in the pit of mire he found God there, and he prayed to Him. Daniel was in the pit of the lions, and God helped him. The Three Saints who were in the furnace turned to God, and made supplication unto Him. When Job was [seated] in the dust, among the worms, he turned to God, and made an appeal to Him. And thou

Fol. 173 b
col. 1

¹ Matt. xv. 27.

Fol. 173 b
col. 2

thyself also, if thou makest an appeal unto Him, He will hear | thee in thy prayer. Make thou thyself like unto this Canaanitish woman. And when thou goest into the church of the Persians, and of the Cuthaeans, and of the Hindoos (?), and of the Moors, thou shalt hear Christ crying out, 'O thou woman, great is thy faith.'¹ And behold, very many times

Fol. 174 a
col. 1

thou shalt acquire blessing and honour by the remembrance of her, which shall abide and be glorious. And though thou hast not a daughter with thee who is possessed of a devil, yet hast thou with thee thy soul which committeth sin. To him who is possessed of a devil it is usual to shew mercy; but he who committeth sin of himself men are wont to hate. Against him that is possessed of a devil the matter is not reckoned; for him that committeth sin of himself there is no defence whatsoever.

Fol. 174 a
col. 2

Now as concerning the | Canaanitish woman: in what hour was the devil cast out [from her daughter]? In that very hour wherein Christ said unto her, 'O thou woman, great is thy faith.'

The Son of God cast out the devil, for no man would be able to go into the place where he was, but He was God, Who filleth every place. Had He wished He could have gone against the prince [of devils] at the same time. That which is under His feet shall not destroy thee. If it were not thus one might say | unto thee, 'He is inattentive, or He is asleep.' Now this is not the habit with God. In the hour wherein thou shalt cry unto Him He shall hear thee, and at every hour. Let neither doorkeeper nor steward prevent thee [from crying]. Do thou say 'Have mercy on me', like this Canaanitish woman, and He shall come unto thee immediately.

Fol. 174 b
col. 1

Consider the following speech which maketh manifest that the Son is like unto the Father, and that He is equal with Him. | At the time wherein God created the heavens He said, 'Let heaven be,' and the heaven was. And, 'Let the earth

Fol. 174 b
col. 2

¹ Matt. xv. 28.

be,' and the earth was. [And], 'Let the air (or, sky) be,' and the air was. [And], 'Let the sun and moon be,' and they came into being.

O the goodness of God which created for us the Son Who is equal with the Good Father in every respect, in | Divinity Fol. 175 a
The Father spake in times of old saying, 'Let [things] be,' col. 1
and they came into being. The Son Himself said, 'Let it be unto thee according to that which thou desirest,' and it was so, and her daughter ceased to be vexed by the devil from that hour. What was it that enabled the Canaanitish woman to drive the devil out of her daughter, or to drive him out at all? [It was done] according to the command of the | Saviour of Fol. 175 a
souls. In the mercy and lovingkindness of our God, and by col. 2
His Grace, shall we ourselves be healed. For all these things let us give thanks to God the Father, and to the Son, Jesus Christ, Who hath informed us by His holy mercy saying, 'I am in My Father, and My Father is in Me'¹—to Whom belongeth the glory for [all] ages. Amen.

¹ John xiv. 10, 11.

APPENDIX

THE DISCOURSE OF MÂR JOHN, BISHOP
OF CONSTANTINOPLE, ON VIRGINITY,
AND REPENTANCE, AND ADMONITION

(Brit. Mus. MS. Add. 14,546)¹

മലമ്പുഴ, തിരുവനന്തപുരം ജില്ലാ കലാലയം
 തിരുവനന്തപുരം ജില്ലാ കലാലയം
 തിരുവനന്തപുരം ജില്ലാ കലാലയം
 തിരുവനന്തപുരം ജില്ലാ കലാലയം

Fol. 55 b

[illegible]

¹ The variants are from Add. 14,601, fol. 83 a col. 1 ff.

2 مجلس

וְכִי¹ דַּלּא מַחְלֵסֵה יִחְיֶה. אֲחִיבָּהּ בְּבִלְוִי בְּחַדָּה
 אֲלֵמָא. אֲמַר לֵיהּ דְּבַר הַמַּחְשָׁבָה² עֲבִיד אֲמַר
 לְחַדָּה: מַחְשָׁבָה לְבַר מַחְשָׁבָה³. מַחְשָׁבָה
 מַחְשָׁבָה זִמְנָא בַּר מַחְשָׁבָה: לְמַחְשָׁבָה מַחְשָׁבָה לְ
 לְמַחְשָׁבָה. אֲחִיבָּהּ לְאֵלֵיהּ בְּבִלְוִי. בַּר דְּחַבְרָה⁴ מִן
 מַחְשָׁבָה אֲמַר לֵיהּ. דְּמַחְשָׁבָה לְאֵלֵיהּ לְמַחְשָׁבָה
 וְכִי. מַחְשָׁבָה מַחְשָׁבָה דַּלּא אֲמַר. חַדָּה בְּחַדָּה
 מַחְשָׁבָה בַּר אֲמַר. מַחְשָׁבָה מַחְשָׁבָה מִן חַדָּה. אֲ
 לֵיהּ דְּחַדָּה לְאֵלֵיהּ אֲמַר מַחְשָׁבָה. אֲמַר
 מַחְשָׁבָה מַחְשָׁבָה. בַּר דְּחַדָּה חַדָּה: מַחְשָׁבָה מַחְשָׁבָה
 מַחְשָׁבָה. מַחְשָׁבָה בַּר דְּחַדָּה מַחְשָׁבָה: אֲמַר חַדָּה
 דְּמַחְשָׁבָה מַחְשָׁבָה. בַּר דְּחַדָּה מַחְשָׁבָה לְאֵלֵיהּ
 בַּר אֲמַר לֵיהּ. | אֲמַר לֵיהּ מַחְשָׁבָה. בַּר חַדָּה.
 חַדָּה בַּר דְּחַדָּה מַחְשָׁבָה | מַחְשָׁבָה לֵיהּ חַדָּה
 מַחְשָׁבָה דְּחַדָּה לְחַדָּה חַדָּה. חַדָּה מַחְשָׁבָה
 חַדָּה וְכִי חַדָּה מַחְשָׁבָה. חַדָּה בַּר וְכִי. חַדָּה מַחְשָׁבָה
 לֵיהּ חַדָּה חַדָּה מַחְשָׁבָה מַחְשָׁבָה. חַדָּה אֲמַר
 חַדָּה חַדָּה לְבַר מַחְשָׁבָה חַדָּה מַחְשָׁבָה: חַדָּה
 וְכִי חַדָּה לְאֵלֵיהּ. חַדָּה⁵ מִן חַדָּה מַחְשָׁבָה
 לְאֵלֵיהּ חַדָּה מַחְשָׁבָה⁶. חַדָּה לְ חַדָּה מַחְשָׁבָה
 חַדָּה⁷: חַדָּה מִן חַדָּה חַדָּה חַדָּה מַחְשָׁבָה: חַדָּה
 חַדָּה חַדָּה: חַדָּה מִן חַדָּה חַדָּה חַדָּה לְ

Fol. 58 b

Fol. 84 a col. 2

¹ בְּבִלְוִי

² דְּבַר הַמַּחְשָׁבָה

³ לְמַחְשָׁבָה

⁴ חַבְרָה

⁵ חַדָּה

⁶ Omits מַחְשָׁבָה

⁷ חַדָּה מַחְשָׁבָה חַדָּה

[illegible]

Fol. 85 a col. 2

1 దుక చి.మ

منہاجیم 2

۳ محبت نامہ

4 مجاہدین و انجمن

5 الحلقة الحادية

וכן דמחשבתא¹ כח נפשא. אפ' ל' שפיתא² ל' שפיתא מנחב
 דל' שפיתא. אל דמחשבתא. אפ' דל' שפיתא מנחב
 נפחיתא. אפ' ל' שפיתא מנחב דמחשבתא דל' שפיתא
 ל' שפיתא מנחב³. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁴. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁵. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁶. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁷. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁸. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב⁹. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב¹⁰. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא
 דמחשבתא ל' שפיתא דל' שפיתא מנחב¹¹. אפ' דל' שפיתא
 מנחב דמחשבתא. אפ' דל' שפיתא מנחב דמחשבתא

Fol. 86 b col. 1

Fol. 64 a

¹ מחשבתא ² אפ' שפיתא ל' ³ מנחב
⁴ דמחשבתא ⁵ חל ⁶ מנחב ⁷ אפ' ⁸ דמחשבתא
⁹ חל ¹⁰ מנחב ¹¹ אפ'

[illegible][illegible]

2 215

3 Künd

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5 נח, אב

.¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Fol. 65 b

Fol. 87 a col. 2

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[illegible]

Fol. 66 b

אעב דו בילא. כמנא חזקא דחובא דאדא
 דחובא דאדא. נאמא דו חזקא דחובא דאדא | חובא דאדא

Fol. 87b col. 1

[illegible]

1 വിഷയം

2 मिश्रक

3. חֲכָמִים וְכֹהֲנִים

Fol. 67 b

1 217

2 קצק

3 ,നവീകരണം

4 כחלואכא

5 17-18

6 Leaf

חַסְדֵּי הַמִּשְׁפָּטִים¹, שֶׁנֶּאֱמָר דָּבָר אֶל כָּל אִשָּׁה וְשֶׁנֶּאֱמָר
 לֹא יִשְׁכַּח. כֹּחֵלֵי לֵב יִשְׁכַּח־הֶן חֵם יִשְׁכַּח וְחֹלְלִים
 שֶׁנֶּאֱמָר². לֹא לֵמַח דָּם וְכֵן דָּמָא שְׁלֵמָה מְחַלֵּם שֶׁנֶּאֱמָר³:
 חֲסִידֵי הַמִּשְׁפָּטִים חֲסִידֵי שֶׁנֶּאֱמָר⁴ אֲדַמְּכֵם. וְכֵן כֹּחֵלֵם
 חֵם כִּי יִשְׁכַּח שֶׁנֶּאֱמָר⁵: מִנְּבִיִּם לֵבִי פָתָה. כֵּן
 מִדָּא בִּלְשׁוֹן נִבְיָא דְנִשְׁכַּח לֵב: כִּי יִשְׁכַּח כֵּן לֵב
 דְנִשְׁכַּח. וְכֵן דָּם. כֵּן נִשְׁכַּח לִחְסִידֵי הַמִּשְׁפָּטִים
 דְחֵל חֲסִידֵי חֲסִידֵם: כֵּן דָּם וְכֵן | חֲסִידֵי דְשִׁנָּה
 שְׁמֵיכָא נִשְׁכַּח: וְכֵן⁶ חֲסִידֵי דְנִשְׁכַּח: וְכֵן
 דְנִשְׁכַּח דְנִשְׁכַּח לֵב דְנִשְׁכַּח: כֵּן דְנִשְׁכַּח שֶׁנֶּאֱמָר⁷ דְנִשְׁכַּח
 חֲסִידֵם: כֵּן דָּם | חֲסִידֵי שֶׁנֶּאֱמָר חֲסִידֵי דְנִשְׁכַּח
 שֶׁנֶּאֱמָר⁸ דְנִשְׁכַּח חֲסִידֵי דְנִשְׁכַּח: וְכֵן דְנִשְׁכַּח כֵּן
 חֲסִידֵם שֶׁנֶּאֱמָר⁹: כֵּן דְנִשְׁכַּח דְנִשְׁכַּח שִׁנָּה לִשְׁכַּח:
 כֵּן דָּם וְכֵן¹⁰ חֲסִידֵי דְנִשְׁכַּח חֲסִידֵם: וְכֵן
 דְנִשְׁכַּח כֵּן דְנִשְׁכַּח חֲסִידֵי דְנִשְׁכַּח שֶׁנֶּאֱמָר¹¹: וְכֵן
 דָּם דְנִשְׁכַּח חֲסִידֵם שֶׁנֶּאֱמָר¹²: כֵּן דְנִשְׁכַּח חֲסִידֵם
 שֶׁנֶּאֱמָר¹³ דְנִשְׁכַּח. כֵּן דָּם וְכֵן חֲסִידֵי דְנִשְׁכַּח
 חֲסִידֵם: וְכֵן דְנִשְׁכַּח חֲסִידֵי דְנִשְׁכַּח חֲסִידֵם
 חֲסִידֵם: וְכֵן, דְנִשְׁכַּח שֶׁנֶּאֱמָר¹⁴ לֹא יִשְׁכַּח חֵם חֲסִידֵם
 לֵב דְנִשְׁכַּח: וְכֵן¹⁵ דָּם וְכֵן חֲסִידֵי דְנִשְׁכַּח חֲסִידֵם:
 חֲסִידֵי דְנִשְׁכַּח חֲסִידֵי דְנִשְׁכַּח חֲסִידֵם חֲסִידֵם: שֶׁנֶּאֱמָר

Fol. 88 a col. 2

Fol. 68 b

- | | | | |
|-----------------------------|-----------------------------|-----------------------------|-----------------------------|
| 1 חֲסִידֵי הַמִּשְׁפָּטִים | 2 חֲסִידֵי הַמִּשְׁפָּטִים | 3 חֲסִידֵי הַמִּשְׁפָּטִים | 4 חֲסִידֵי הַמִּשְׁפָּטִים |
| 5 חֲסִידֵי הַמִּשְׁפָּטִים | 6 חֲסִידֵי הַמִּשְׁפָּטִים | 7 חֲסִידֵי הַמִּשְׁפָּטִים | 8 חֲסִידֵי הַמִּשְׁפָּטִים |
| 9 חֲסִידֵי הַמִּשְׁפָּטִים | 10 חֲסִידֵי הַמִּשְׁפָּטִים | 11 חֲסִידֵי הַמִּשְׁפָּטִים | 12 חֲסִידֵי הַמִּשְׁפָּטִים |
| 13 חֲסִידֵי הַמִּשְׁפָּטִים | 14 חֲסִידֵי הַמִּשְׁפָּטִים | 15 חֲסִידֵי הַמִּשְׁפָּטִים | 16 חֲסִידֵי הַמִּשְׁפָּטִים |

[illegible]

1 חנן א.י.י 2 נח 3 נח נח 4 י.י.י

حلم 7
ادلم 6
ادقم 5

[illegible]

Fol. 90a col. 1

Fol. 73 a

1 ١٥٥

۲ مخلص

3 दुक २.३०

4 ৯৫

[illegible][illegible]

3 म.गु.क

8 अनुक

Fol. 91 b col. 1

سید احمد علی صاحب دین حضرت علی ² علیہ السلام

၂။ နေရာ ၃ နေရာ၊ နေရာ ၃ နေရာ၊ နေရာ ၃ နေရာ

محدثين سم⁴ بالنتف: مخرج ك و له لعه حنة

ḥēlānā ḥēlānā ḥēlānā⁵ ḥēlānā ḥēlānā.

நல்லி டு மு ிதா . தா ிதா அமர

مختلفہ ہفتہ سم. مسم حیدر⁵ احسنہ لکھنؤ

هله هتتبه هله هتتبه هله هتتبه

പി. വിജയൻ നമ്പ്യാർ എ. ഐ. അധ്യക്ഷൻ

مخبري لمقتدا، كل من جاءه مني . من منكم

כִּי־יֵשׁׁ. [וְעַתָּה מֵי־חַיִּים חַיִּים] .⁶ וְעַתָּה .

لم اجد احدا من علم حبه في الدنيا. فقد لم اجد

Fol. 76 b

ကုသော ကုသော ကိမ္ဘာ . ကုသော ကုသော ကုသော

لی دہلی لکھنؤ۔ حدیث میں کیا کلام میں

۱. ۲. ۳. ۴. ۵. ۶. ۷. ۸. ۹. ۱۰. ۱۱. ۱۲. ۱۳. ۱۴. ۱۵. ۱۶. ۱۷. ۱۸. ۱۹. ۲۰. ۲۱. ۲۲. ۲۳. ۲۴. ۲۵. ۲۶. ۲۷. ۲۸. ۲۹. ۳۰. ۳۱. ۳۲. ۳۳. ۳۴. ۳۵. ۳۶. ۳۷. ۳۸. ۳۹. ۴۰. ۴۱. ۴۲. ۴۳. ۴۴. ۴۵. ۴۶. ۴۷. ۴۸. ۴۹. ۵۰. ۵۱. ۵۲. ۵۳. ۵۴. ۵۵. ۵۶. ۵۷. ۵۸. ۵۹. ۶۰. ۶۱. ۶۲. ۶۳. ۶۴. ۶۵. ۶۶. ۶۷. ۶۸. ۶۹. ۷۰. ۷۱. ۷۲. ۷۳. ۷۴. ۷۵. ۷۶. ۷۷. ۷۸. ۷۹. ۸۰. ۸۱. ۸۲. ۸۳. ۸۴. ۸۵. ۸۶. ۸۷. ۸۸. ۸۹. ۹۰. ۹۱. ۹۲. ۹۳. ۹۴. ۹۵. ۹۶. ۹۷. ۹۸. ۹۹. ۱۰۰.

[illegible][illegible]

هو محمد بن علي بن الحسين بن علي بن أبي طالب

חלוקת שנים אצל דוד ודוד: אצל דוד ודוד

واللہ تعالیٰ اعلم بالصواب : ۱۰۸

[illegible]

כאן [הוא] מביא דוגמה של חוקי התורה.

¹ נדב חמא

2 خ. ۱۹۹ م

3 Kthakum

4 محبة حبيب

5

⁶ [] Omitted.

7 אמר

8 ക്ലാസ്സ്

9 [] Omitted.

1. ¹ ² ³ ⁴ ⁵ ⁶ ⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ ²⁷⁹ ²⁸⁰ ²⁸¹ ²⁸² ²⁸³ ²⁸⁴ ²⁸⁵ ²⁸⁶ ²⁸⁷ ²⁸⁸ ²⁸⁹ ²⁹⁰ ²⁹¹ ²⁹² ²⁹³ ²⁹⁴ ²⁹⁵ ²⁹⁶ ²⁹⁷ ²⁹⁸ ²⁹⁹ ³⁰⁰ ³⁰¹ ³⁰² ³⁰³ ³⁰⁴ ³⁰⁵ ³⁰⁶ ³⁰⁷ ³⁰⁸ ³⁰⁹ ³¹⁰ ³¹¹ ³¹² ³¹³ ³¹⁴ ³¹⁵ ³¹⁶ ³¹⁷ ³¹⁸ ³¹⁹ ³²⁰ ³²¹ ³²² ³²³ ³²⁴ ³²⁵ ³²⁶ ³²⁷ ³²⁸ ³²⁹ ³³⁰ ³³¹ ³³² ³³³ ³³⁴ ³³⁵ ³³⁶ ³³⁷ ³³⁸ ³³⁹ ³⁴⁰ ³⁴¹ ³⁴² ³⁴³ ³⁴⁴ ³⁴⁵ ³⁴⁶ ³⁴⁷ ³⁴⁸ ³⁴⁹ ³⁵⁰ ³⁵¹ ³⁵² ³⁵³ ³⁵⁴ ³⁵⁵ ³⁵⁶ ³⁵⁷ ³⁵⁸ ³⁵⁹ ³⁶⁰ ³⁶¹ ³⁶² ³⁶³ ³⁶⁴ ³⁶⁵ ³⁶⁶ ³⁶⁷ ³⁶⁸ ³⁶⁹ ³⁷⁰ ³⁷¹ ³⁷² ³⁷³ ³⁷⁴ ³⁷⁵ ³⁷⁶ ³⁷⁷ ³⁷⁸ ³⁷⁹ ³⁸⁰ ³⁸¹ ³⁸² ³⁸³ ³⁸⁴ ³⁸⁵ ³⁸⁶ ³⁸⁷ ³⁸⁸ ³⁸⁹ ³⁹⁰ ³⁹¹ ³⁹² ³⁹³ ³⁹⁴ ³⁹⁵ ³⁹⁶ ³⁹⁷ ³⁹⁸ ³⁹⁹ ⁴⁰⁰ ⁴⁰¹ ⁴⁰² ⁴⁰³ ⁴⁰⁴ ⁴⁰⁵ ⁴⁰⁶ ⁴⁰⁷ ⁴⁰⁸ ⁴⁰⁹ ⁴¹⁰ ⁴¹¹ ⁴¹² ⁴¹³ ⁴¹⁴ ⁴¹⁵ ⁴¹⁶ ⁴¹⁷ ⁴¹⁸ ⁴¹⁹ ⁴²⁰ ⁴²¹ ⁴²² ⁴²³ ⁴²⁴ ⁴²⁵ ⁴²⁶ ⁴²⁷ ⁴²⁸ ⁴²⁹ ⁴³⁰ ⁴³¹ ⁴³² ⁴³³ ⁴³⁴ ⁴³⁵ ⁴³⁶ ⁴³⁷ ⁴³⁸ ⁴³⁹ ⁴⁴⁰ ⁴⁴¹ ⁴⁴² ⁴⁴³ ⁴⁴⁴ ⁴⁴⁵ ⁴⁴⁶ ⁴⁴⁷ ⁴⁴⁸ ⁴⁴⁹ ⁴⁵⁰ ⁴⁵¹ ⁴⁵² ⁴⁵³ ⁴⁵⁴ ⁴⁵⁵ ⁴⁵⁶ ⁴⁵⁷ ⁴⁵⁸ ⁴⁵⁹ ⁴⁶⁰ ⁴⁶¹ ⁴⁶² ⁴⁶³ ⁴⁶⁴ ⁴⁶⁵ ⁴⁶⁶ ⁴⁶⁷ ⁴⁶⁸ ⁴⁶⁹ ⁴⁷⁰ ⁴⁷¹ ⁴⁷² ⁴⁷³ ⁴⁷⁴ ⁴⁷⁵ ⁴⁷⁶ ⁴⁷⁷ ⁴⁷⁸ ⁴⁷⁹ ⁴⁸⁰ ⁴⁸¹ ⁴⁸² ⁴⁸³ ⁴⁸⁴ ⁴⁸⁵ ⁴⁸⁶ ⁴⁸⁷ ⁴⁸⁸ ⁴⁸⁹ ⁴⁹⁰ ⁴⁹¹ ⁴⁹² ⁴⁹³ ⁴⁹⁴ ⁴⁹⁵ ⁴⁹⁶ ⁴⁹⁷ ⁴⁹⁸ ⁴⁹⁹ ⁵⁰⁰ ⁵⁰¹ ⁵⁰² ⁵⁰³ ⁵⁰⁴ ⁵⁰⁵ ⁵⁰⁶ ⁵⁰⁷ ⁵⁰⁸ ⁵⁰⁹ ⁵¹⁰ ⁵¹¹ ⁵¹² ⁵¹³ ⁵¹⁴ ⁵¹⁵ ⁵¹⁶ ⁵¹⁷ ⁵¹⁸ ⁵¹⁹ ⁵²⁰ ⁵²¹ ⁵²² ⁵²³ ⁵²⁴ ⁵²⁵ ⁵²⁶ ⁵²⁷ ⁵²⁸ ⁵²⁹ ⁵³⁰ ⁵³¹ ⁵³² ⁵³³ ⁵³⁴ ⁵³⁵ ⁵³⁶ ⁵³⁷ ⁵³⁸ ⁵³⁹ ⁵⁴⁰ ⁵⁴¹ ⁵⁴² ⁵⁴³ ⁵⁴⁴ ⁵⁴⁵ ⁵⁴⁶ ⁵⁴⁷ ⁵⁴⁸ ⁵⁴⁹ ⁵⁵⁰ ⁵⁵¹ ⁵⁵² ⁵⁵³ ⁵⁵⁴ ⁵⁵⁵ ⁵⁵⁶ ⁵⁵⁷ ⁵⁵⁸ ⁵⁵⁹ ⁵⁶⁰ ⁵⁶¹ ⁵⁶² ⁵⁶³ ⁵⁶⁴ ⁵⁶⁵ ⁵⁶⁶ ⁵⁶⁷ ⁵⁶⁸ ⁵⁶⁹ ⁵⁷⁰ ⁵⁷¹ ⁵⁷² ⁵⁷³ ⁵⁷⁴ ⁵⁷⁵ ⁵⁷⁶ ⁵⁷⁷ ⁵⁷⁸ ⁵⁷⁹ ⁵⁸⁰ ⁵⁸¹ ⁵⁸² ⁵⁸³ ⁵⁸⁴ ⁵⁸⁵ ⁵⁸⁶ ⁵⁸⁷ ⁵⁸⁸ ⁵⁸⁹ ⁵⁹⁰ ⁵⁹¹ ⁵⁹² ⁵⁹³ ⁵⁹⁴ ⁵⁹⁵ ⁵⁹⁶ ⁵⁹⁷ ⁵⁹⁸ ⁵⁹⁹ ⁶⁰⁰ ⁶⁰¹ ⁶⁰² ⁶⁰³ ⁶⁰⁴ ⁶⁰⁵ ⁶⁰⁶ ⁶⁰⁷ ⁶⁰⁸ ⁶⁰⁹ ⁶¹⁰ ⁶¹¹ ⁶¹² ⁶¹³ ⁶¹⁴ ⁶¹⁵ ⁶¹⁶ ⁶¹⁷ ⁶¹⁸ ⁶¹⁹ ⁶²⁰ ⁶²¹ ⁶²² ⁶²³ ⁶²⁴ ⁶²⁵ ⁶²⁶ ⁶²⁷ ⁶²⁸ ⁶²⁹ ⁶³⁰ ⁶³¹ ⁶³² ⁶³³ ⁶³⁴ ⁶³⁵ ⁶³⁶ ⁶³⁷ ⁶³⁸ ⁶³⁹ ⁶⁴⁰ ⁶⁴¹ ⁶⁴² ⁶⁴³ ⁶⁴⁴ ⁶⁴⁵ ⁶⁴⁶ ⁶⁴⁷ ⁶⁴⁸ ⁶⁴⁹ ⁶⁵⁰ ⁶⁵¹ ⁶⁵² ⁶⁵³ ⁶⁵⁴ ⁶⁵⁵ ⁶⁵⁶ ⁶⁵⁷ ⁶⁵⁸ ⁶⁵⁹ ⁶⁶⁰ ⁶⁶¹ ⁶⁶² ⁶⁶³ ⁶⁶⁴ ⁶⁶⁵ ⁶⁶⁶ ⁶⁶⁷ ⁶⁶⁸ ⁶⁶⁹ ⁶⁷⁰ ⁶⁷¹ ⁶⁷² ⁶⁷³ ⁶⁷⁴ ⁶⁷⁵ ⁶⁷⁶ ⁶⁷⁷ ⁶⁷⁸ ⁶⁷⁹ ⁶⁸⁰ ⁶⁸¹ ⁶⁸² ⁶⁸³ ⁶⁸⁴ ⁶⁸⁵ ⁶⁸⁶ ⁶⁸⁷ ⁶⁸⁸ ⁶⁸⁹ ⁶⁹⁰ ⁶⁹¹ ⁶⁹² ⁶⁹³ ⁶⁹⁴ ⁶⁹⁵ ⁶⁹⁶ ⁶⁹⁷ ⁶⁹⁸ ⁶⁹⁹ ⁷⁰⁰ ⁷⁰¹ ⁷⁰² ⁷⁰³ ⁷⁰⁴ ⁷⁰⁵ ⁷⁰⁶ ⁷⁰⁷ ⁷⁰⁸ ⁷⁰⁹ ⁷¹⁰ ⁷¹¹ ⁷¹² ⁷¹³ ⁷¹⁴ ⁷¹⁵ ⁷¹⁶ ⁷¹⁷ ⁷¹⁸ ⁷¹⁹ ⁷²⁰ ⁷²¹ ⁷²² ⁷²³ ⁷²⁴ ⁷²⁵ ⁷²⁶ ⁷²⁷ ⁷²⁸ ⁷²⁹ ⁷³⁰ ⁷³¹ ⁷³² ⁷³³ ⁷³⁴ ⁷³⁵ ⁷³⁶ ⁷³⁷ ⁷³⁸ ⁷³⁹ ⁷⁴⁰ ⁷⁴¹ ⁷⁴² ⁷⁴³ ⁷⁴⁴ ⁷⁴⁵ ⁷⁴⁶ ⁷⁴⁷ ⁷⁴⁸ ⁷⁴⁹ ⁷⁵⁰ ⁷⁵¹ ⁷⁵² ⁷⁵³ ⁷⁵⁴ ⁷⁵⁵ ⁷⁵⁶ ⁷⁵⁷ ⁷⁵⁸ ⁷⁵⁹ ⁷⁶⁰ ⁷⁶¹ ⁷⁶² ⁷⁶³ ⁷⁶⁴ ⁷⁶⁵ ⁷⁶⁶ ⁷⁶⁷ ⁷⁶⁸ ⁷⁶⁹ ⁷⁷⁰ ⁷⁷¹ ⁷⁷² ⁷⁷³ ⁷⁷⁴ ⁷⁷⁵ ⁷⁷⁶ ⁷⁷⁷ ⁷⁷⁸ ⁷⁷⁹ ⁷⁸⁰ ⁷⁸¹ ⁷⁸² ⁷⁸³ ⁷⁸⁴ ⁷⁸⁵ ⁷⁸⁶ ⁷⁸⁷ ⁷⁸⁸ ⁷⁸⁹ ⁷⁹⁰ ⁷⁹¹ ⁷⁹² ⁷⁹³ ⁷⁹⁴ ⁷⁹⁵ ⁷⁹⁶ ⁷⁹⁷ ⁷⁹⁸ ⁷⁹⁹ ⁸⁰⁰ ⁸⁰¹ ⁸⁰² ⁸⁰³ ⁸⁰⁴ ⁸⁰⁵ ⁸⁰⁶ ⁸⁰⁷ ⁸⁰⁸ ⁸⁰⁹ ⁸¹⁰ ⁸¹¹ ⁸¹² ⁸¹³ ⁸¹⁴ ⁸¹⁵ ⁸¹⁶ ⁸¹⁷ ⁸¹⁸ ⁸¹⁹ ⁸²⁰ ⁸²¹ ⁸²² ⁸²³ ⁸²⁴ ⁸²⁵ ⁸²⁶ ⁸²⁷ ⁸²⁸ ⁸²⁹ ⁸³⁰ ⁸³¹ ⁸³² ⁸³³ ⁸³⁴ ⁸³⁵ ⁸³⁶ ⁸³⁷ ⁸³⁸ ⁸³⁹ ⁸⁴⁰ ⁸⁴¹ ⁸⁴² ⁸⁴³ ⁸⁴⁴ ⁸⁴⁵ ⁸⁴⁶ ⁸⁴⁷ ⁸⁴⁸ ⁸⁴⁹ ⁸⁵⁰ ⁸⁵¹ ⁸⁵² ⁸⁵³ ⁸⁵⁴ ⁸⁵⁵ ⁸⁵⁶ ⁸⁵⁷ ⁸⁵⁸ ⁸⁵⁹ ⁸⁶⁰ ⁸⁶¹ ⁸⁶² ⁸⁶³ ⁸⁶⁴ ⁸⁶⁵ ⁸⁶⁶ ⁸⁶⁷ ⁸⁶⁸ ⁸⁶⁹ ⁸⁷⁰ ⁸⁷¹ ⁸⁷² ⁸⁷³ ⁸⁷⁴ ⁸⁷⁵ ⁸⁷⁶ ⁸⁷⁷ ⁸⁷⁸ ⁸⁷⁹ ⁸⁸⁰ ⁸⁸¹ ⁸⁸² ⁸⁸³ ⁸⁸⁴ ⁸⁸⁵ ⁸⁸⁶ ⁸⁸⁷ ⁸⁸⁸ ⁸⁸⁹ ⁸⁹⁰ ⁸⁹¹ ⁸⁹² ⁸⁹³ ⁸⁹⁴ ⁸⁹⁵ ⁸⁹⁶ ⁸⁹⁷ ⁸⁹⁸ ⁸⁹⁹ ⁹⁰⁰ ⁹⁰¹ ⁹⁰² ⁹⁰³ ⁹⁰⁴ ⁹⁰⁵ ⁹⁰⁶ ⁹⁰⁷ ⁹⁰⁸ ⁹⁰⁹ ⁹¹⁰ ⁹¹¹ ⁹¹² ⁹¹³ ⁹¹⁴ ⁹¹⁵ ⁹¹⁶ ⁹¹⁷ ⁹¹⁸ ⁹¹⁹ ⁹²⁰ ⁹²¹ ⁹²² ⁹²³ ⁹²⁴ ⁹²⁵ ⁹²⁶ ⁹²⁷ ⁹²⁸ ⁹²⁹ ⁹³⁰ ⁹³¹ ⁹³² ⁹³³ ⁹³⁴ ⁹³⁵ ⁹³⁶ ⁹³⁷ ⁹³⁸ ⁹³⁹ ⁹⁴⁰ ⁹⁴¹ ⁹⁴² ⁹⁴³ ⁹⁴⁴ ⁹⁴⁵ ⁹⁴⁶ ⁹⁴⁷ ⁹⁴⁸ ⁹⁴⁹ ⁹⁵⁰ ⁹⁵¹ ⁹⁵² ⁹⁵³ ⁹⁵⁴ ⁹⁵⁵ ⁹⁵⁶ ⁹⁵⁷ ⁹⁵⁸ ⁹⁵⁹ ⁹⁶⁰ ⁹⁶¹ ⁹⁶² ⁹⁶³ ⁹⁶⁴ ⁹⁶⁵ ⁹⁶⁶ ⁹⁶⁷ ⁹⁶⁸ ⁹⁶⁹ ⁹⁷⁰ ⁹⁷¹ ⁹⁷² ⁹⁷³ ⁹⁷⁴ ⁹⁷⁵ ⁹⁷⁶ ⁹⁷⁷ ⁹⁷⁸ ⁹⁷⁹ ⁹⁸⁰ ⁹⁸¹ ⁹⁸² ⁹⁸³ ⁹⁸⁴ ⁹⁸⁵ ⁹⁸⁶ ⁹⁸⁷ ⁹⁸⁸ ⁹⁸⁹ ⁹⁹⁰ ⁹⁹¹ ⁹⁹² ⁹⁹³ ⁹⁹⁴ ⁹⁹⁵ ⁹⁹⁶ ⁹⁹⁷ ⁹⁹⁸ ⁹⁹⁹ ¹⁰⁰⁰

Fol. 92a col. 1

Fol. 77 b

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TRANSLATION OF THE SYRIAC VERSION OF Fol. 55 b
 THE DISCOURSE OF MÂR JOHN, BISHOP
 OF CONSTANTINOPLE, WHICH WAS PRO-
 NOUNCED BY HIM ON VIRGINITY, AND
 REPENTANCE, AND ADMONITION.

IF the blessed man Paul, who became the Apostle of the Gentiles, the teacher of the Holy Church, who forgot the things which were behind and reached out to those that were in front of him, who being in a corruptible body made himself to be like unto the incorporeal hosts, who finished his course and kept the Faith, who was trained in his fasting, and was in dangers in abundance, who excelled in hunger and thirst, who served the service of preaching from Jerusalem to Illyricum, who possessed the attributes of Christ Who spake in him, that earthly angel and heavenly man, that orator-apostle who became a receiver of the Spirit, who ascended up to the third heaven and heard words which cannot be uttered, who was incomparable in zeal and rich in love, that succourer of the sick, and sponsor of the faithful, and rebuker of the Jews, who became the net and enclosed us all, who even after his death was a teacher and a preacher, who taught how meet it was for us to ascend into heaven; I say, if this man, who possessed all these spiritual excellences to such an extent that he could say, 'I feel nothing whatsoever in my soul,' said, 'I am afraid | lest I who have preached unto others become a Fol. 56 a
 castaway,' what shall we do who do not even possess the rectitude of spiritual excellence?

Therefore vigil and prayer are essential at all times, and we must ask God, not for gold, or silver, or any earthly riches whatsoever, but especially for the kingdom of heaven, and pray that we may rejoice in our Lord. Some rejoice

in riches, and some in wine and feasts of dainty food, and others in an abundance of offspring and in the glory which is vain. Now he who is a virgin rejoiceth in our Lord, so that there may be to him glory from Him, and he shall say, 'From before Thee is my glory.' There is nothing hateful and filthy [wanting] in the soul which is joined unto evil passions and is bound [by them]. Therefore it is meet that we should be exceedingly careful concerning the beauty of the soul, and we must say like the holy man, 'O God, in Thy good pleasure give to my glory strength,' so that the Lord when He seeth its beauty shall say, 'Thou art wholly beautiful, my friend, and there is no blemish in thee.'

But see that, although thou dost preserve the beauty of virginity, thou art not lifted up through thy beauty, lest through thy boasting God shall pay no heed to thee, and thy exaltation shall be rebuked. For what canst thou endure which shall be equal to the things which He endured for thy sake? He humbled Himself, and with His precious Blood bought thee. He fasted for thee, He Who stablished the hosts of heaven tasted bitterness for thy sake. He Who crowned the heavens with the splendour of the stars was crowned with a crown of thorns for thy sake, and was obedient even unto death. Now it is right not that we should rejoice according to [the greatness of] these things, Fol. 56 b but that we should weep, and beat our breasts, | and should be persuaded to do what he said, 'Repent ye in your hearts on your beds of what ye say,' so that we may remember the things which we have done in the daytime and lament. In this manner did Ahab repent: he rent his garments, and he fasted, and put on sackcloth. And what did God say unto him? [He said,] 'I will not bring the evil upon him.'

For this reason also our Redeemer said in the Gospel, 'Blessed are those who weep,' not over a dead man, nor because of some loss, but for sin. So that, like David, we

may say, 'All the night long have I bedewed my couch, and I have made my cushions to be saturated.' And again, 'Streams of water have come from mine eyes because I have not kept Thy Law.' Wash away with tears the filth which is in thy soul, smite upon thy breast, bend thy face to the ground, and remember the things wherein thou hast sinned.

At one time or another thou hast been snared through thine eyes, like David, and thou hast opened the windows (or, shutters) wickedly, and thine eyes were [enemies] against thy soul. Shut thou, with groanings and with tears, the eye which hath seen wickedly, for it is in the habit of bringing a man by means of little things to great things wherein he falleth. Thou hast clean apparel; sit not down in every place lest it be defiled. For if thou art careless about one dirty spot, and about two, and about three, thou wilt finally be like a man who possesseth a wholly dirty garment, and it will not be cast away by thee even though it become muddy throughout. And why? Therefore prayers are required that our foot may not trip over a stone, and that a camp of the angels of the Lord may deliver us; and that we may be able | to say confidently, 'It was an angel who delivered me from all these evils,' and that an angel may call us as he called Abraham. Fol. 57 a

Now the angels love those who love their Lord. And the prophet also said, 'Take the harp and bring forth the drum, the beautiful harp with the psaltery.' He giveth one thing and demandeth three. And why? Because we are constituted of three things, even as the Apostle said, 'That we may be preserved perfect, body, and soul, and spirit'; now the drum is the body, and the harp is the spirit, and the psaltery is the soul. Now the drum hath a mortal skin: put this to death so that thou shalt praise God with the drum and with [all] four (*sic*) [instruments].

He delivered His Body over to sufferings, and disgrace, and death, for thy sake. Take heed lest He say unto thee,

‘What advantage is there in My Blood that I should go down into destruction?’ What are we able to do or what shall be equal before Him to all these things which He suffered for our sake?

Be then a tree which produceth fruit, so that thou mayest be blessed by God, and thou shalt give unto Him fruit according to thy power. And if it be that thou art unable to give the full hundredfold, give a portion thereof, that is to say, sixtyfold; and if even this amount be difficult for thee, give one third, that is to say, thirtyfold. Only give what thou hast the power to give, so that thou mayest not be cut down like that tree which was without fruit, and fall into the fire. If thou hast neither gold nor silver, that is to say, a life of purity, see that thou dost not become grass and reeds for the rivers of fire, see that thou dost not make thyself that pillar which the Lord hated, see that thou
 Fol. 57 b dost not set up | thy mind as an idol, and He accuse thee in the Day of Judgement, so that thou mayest not be there without witnesses and be rebuked, and mayest not have to confess the things which thou knowest thou hast done and said [before] others.

Weep thou beforehand in order that thou mayest not hear in the Other World [the words], ‘Is it now that thou wouldst repent? There is no time here for repentance.’ Whilst we still have the time let us cultivate good works. For in the case of anything else if we lose it there is the possibility that we shall recover it, but if we once lose this opportunity we shall never be able [to find] another. For this reason also Paul admonisheth us, saying, ‘Whilst we still have the time let us cultivate good works.’ Let us weep over the sins which we have committed. Let us make a practice of raining down tears [from our eyes] until it is easy for us [to do so]. Let us smite upon our hearts, so that we may be saved from the gnashing of teeth which is in the Other World. Let us weep like David that we

may be worthy of grace. For he not only wept but kept vigil also, and he flooded his bed [with tears]. One night he sinned, and he wept the whole night, and it is probable that he made confession and said, 'Thou didst give me eyes that I might see Thy light with them, but I have seen with them in an evil manner. I have transgressed and erred through the eye, for I have gazed with mine eyes in an evil manner, and I opened the shutters thereof with evil intent. For this reason I will cleanse them with tears.' In this way it is meet for us to weep, and to cleanse the eye which hath looked with a wicked intent.

Thou hast seen the sore; thou hast good knowledge of the cure [for it]. Take good heed to the windows (or, shutters) of thy soul, not only of the eyes, but also of the hearing and the mouth, for these are the openings through which, according to our desire, bad things or good things enter. Observe lest death go up into thy windows. But let there be | at all times in front of thine eyes the com- Fol. 58 a mandments which concern chastity of life, and in thine ears let there be the similitude of the admonitions of God, and in thy mouth hymns of praise and meditation on the Old and the New Testaments. These windows it is meet for us to open to God and to shut to sin.

Do thou say like that holy soul which said, 'I will go up into the palm-tree and lay hold of the height thereof,' that thou mayest love integrity. And let thy heart be pure that it may leap up towards heaven, and let it not creep about among the things of earth. Observe that there are also thorns on the palm, that is to say, rebukes against sin, for 'the words of the wise men are like ox-goads, and like iron bolts which are heated red hot.' Let those who would be justified by means of these things repent in their hearts, and flee from every [kind of] sin. But lay hold firmly on the top of the palm-tree, so that when the winds of temptations blow thou mayest always remain there without falling.

Occupy thou thyself at all times with the Holy Scriptures, for as when wine is drunk it silenceth griefs and changeth [sorrow] into gladness, so also when spiritual wine is drunk it shall change thy soul into gladness. Remember thou God at all times, and with the holy man do thou say, 'I have set the Lord in front of me at all times, and He hath been on my right hand so that I should not be moved.' Write thou these words on thy hands, and let them be visible before thine eyes. For if thou honourest God He will be at thy right hand, and if thou treatest Him with contumely through thy wicked actions, Satan shall be at thy right hand. Thus when Judas treated Him with contumely, the Book saith that Satan was standing at his right hand.

Fol. 58 b Glorify thou God at every hour, saying, | 'I will exalt Thee, O my God and King.' By deeds and not by words only shalt thou exalt Him. For thus did David bless Him—for ever, and for ever and ever. Not for months, nor for a season, nor for a year, but always, for he knew that when man finisheth God beginneth.

Perhaps, however, thou wilt say, 'How is it possible for the heart to have sufficient strength in it to exalt God at all times?' [Let thy heart be] like unto that which Paul had, who said, 'I feel nothing whatsoever in my soul'; and like that of David, who said, 'Cleanse Thou me from secret faults'; and like that which our Redeemer commanded us to have, saying, 'Blessed are those who are pure in their hearts, for they shall see God.' Thus he who sinneth not exalteth God every day, and not in words only, but also in deeds doth he shew forth the reality of the matter. And a man must not fall into despair, though sickness attack him, or the loss of possessions come upon him, or even death, but he must say with Paul, 'Who shall separate me from the love of Christ?' &c.

The Lord did not abide without due care in the place wherein was impurity, but in an upper chamber which

was made ready and arranged in good order, therefore thou shalt make ready thy soul that it may be a place of abode for God. Remember thou that alarming and awful day wherein every man shall rise up, and [God] shall give judgement concerning the things which [a man] hath done, in the place where sinners shall appear before the eyes of men and of angels, and everything shall be revealed, where they shall appear before those who knew not [of them], where are the river of fire and the serpent which shooteth forth poison, where every man shall | stand forth clearly Fol. 59 a in the open, where the books of the hearts shall be opened and read aloud in the middle of the theatre, with angels and men round about. Then shall be laid bare the things which are hidden and the things which are revealed, the things which [were done] in the night and those which [were done] in the day, those which we forget and those which we remember and were committed when we knew temptation; for the things which are hidden here shall in that world come into the light.

Understand that we are about to go from this world to that Judge Whom no man can deceive, to a place where not only our actions, but also our words and our thoughts will be judged, where also the failings which were thought to be trivial matters [will bring upon us] a terrible judgement. Remember these things at all times, and forget not the flame which is never quenched. Consider carefully at all times Him Who shall come to judge the living and the dead. Think, too, carefully of the thousands and tens of thousands of angels who shall stand before that Judge! And thou shalt hear beforehand [with thine] hearing the sound of the last trumpet, and the awful voice of the Judge. And thou shalt see beforehand with the eye those who are sent forth into the outer darkness, and those others who remain outside the door of the feast chamber, and this [is their fate] even after the labour and patient endurance of virginity. Consider

carefully, too, those who like tares are bound and cast into the furnace, and those who, being bound hand and foot are carried outside, and those who are delivered over to the worm which dieth not and to the gnashing of teeth. And observe also another who is judged for scoffing and ribald jesting; and another [who is judged] because he treated his neighbour
 Fol. 59 b iniquitously, and also made his brother | to offend; and another who is punished because of secret sins; and another [who is judged] for a vain word; and others who are condemned for evil will; and another who is expelled from the Kingdom for blasphemy; and others who endure frightful tortures because they nursed their wrath; and another who standeth in everlasting shame; and others who have denied their Lord and hear the words 'I never knew you', because they did that which Christ abominateth.

Now these things being thus, it is necessary for us to become like men who make rivers of tears to flow each day, and to say like the prophet, 'Who will make my head to become water, and my eyes fountains of tears, so that I may weep for my sins day and night?' Now in order that we may save ourselves from the torture which is to come, let us come before His presence with thanksgiving, and through extreme carefulness in respect of our good lives whilst we are here, let us cause the compassion of our Lord to incline towards our souls. For it is written, 'In Sheol who shall give thanks unto Thee?'

Our Lord hath given to us by nature every member in double, two eyes, two ears, two hands, two feet, so that if it happen that one of them be injured, we are consoled by the use of the other. He hath, however, given unto us only one soul, and if we lose that with what shall we live? It is meet that we should cherish this carefully, and that we should not hold anything which is visible to be of greater value than its redemption, because it is that which shall rise with us and be judged before that awful throne of

the Judge. If at that time thou shalt say, 'Riches and possessions have led me astray,' the Judge shall say unto thee, 'Hast thou not heard [the words], What shall a man profit if he gain the whole world and lose his soul?' And, if thou say, | 'The Calumniator led me astray,' He shall Fol. 60 a say unto thee, 'This that thou sayest, He led me astray, did not even do Eve any good.'

Now therefore, holding fast these things in our souls, let us have understanding, and let us be watchful before the darkness overtake us, and before that great and terrible day come concerning which the prophet said, 'Behold, He cometh! And who shall be able to bear the day of His coming? For that day shall be awful, a day of blackness and thick darkness.' But thou sayest, 'How is it possible for us to save ourselves from these evils which are described?' I, even I, will tell thee. Thou canst not do it by keeping thy body in purity only, but by rewarding with good the evil which cometh upon thee, and by bearing patiently false accusations when they are made against thee, and by returning a blessing for a curse, and by not imagining exalted attributes [for thyself] when thou art fasting, for it is not abstinence from good only, but abstinence from sins, which maketh perfect fasting.

It is meet that we should search the Scriptures. For observe how the prophet first of all saw a rod of walnut wood, and afterwards a blazing cauldron, in order that he might make manifest that the fire would receive him that was not afraid of the rod and did not correct his ways. And thus also did Moses make manifest the pillar of fire when he actually cried out saying, 'He who desireth the Law, and will be obedient thereto, shall see the light, him who is disobedient the fire shall find.' Read ye in the Doctrine of our Redeemer, and learn that when we depart from this world no man shall be able to help us, and no brother shall redeem his brother from the tortures which never cease, and

Fol. 60b no friend [shall help] his friend, and fathers shall not [be able to help their] sons, and sons | shall not [be able to help their] fathers.

Why need I say these things? If Noah, and Job, and Daniel were to come there they would not be able to persuade that Judge. But thou wilt say, 'Where is the proof of this?' [And I reply]: 'Observe that man who was not arrayed in the apparel of the feast. When he was cast outside by the bridegroom no man dared to bring forward an entreaty on his behalf. And consider also him unto whom the talent was entrusted and who did not traffic therewith: when he was cast out into the darkness not one man made entreaty on his behalf. And observe, too, the case of the five virgins, for when they remained outside the door the wise virgins were unable to make entreaty on their behalf. Moreover, Christ called them 'foolish'. For after they had trampled down the flame of desire, and after they had quenched the furnace of delight, and after fasting, and vigil, and sleeping on the ground, they were called 'foolish virgins', and rightly so. Because, having guarded carefully the great thing, that is to say their virginity, they did not perform the act of courtesy which ariseth out of a small matter. Observe also the Judge who placeth the sheep on His right hand in the Day of Judgement, and the goats, which are without fruit, on His left. And to those who were on His right hand He said, 'Come, ye blessed of My Father, inherit the kingdom which hath been prepared for you,' whilst those who were on His left hand He sent into the outer darkness. And there was none able to help any one of them.

For true indeed is that which the [Book] saith, 'Behold, a man cometh, and his work is before him.' And again, thou hast heard of that rich man who would not shew loving-kindness to Lazarus, and who, suffering agonies in the place of torment, desired eagerly a drop of water, and

thou knowest | that not even Abraham himself was able Fol. 61 a
to shew mercy unto him at that time, and give him relief
from his tortures.

Therefore let us help ourselves with this example, and let us give praise to God in our deeds and lives whilst we live, before we depart into the darkness. It is far better to make the tongue dry by fasting here, than to keep it wet and to have to ask there for a drop of water, which they will not give, when one is suffering agonies and endless torture. For through the small labours of this world we can escape great tortures [in the next]. We well understand that we cannot endure here the burning fever which lasteth for three days, and that when we see the punishments which are inflicted by judges in this world, we are undone, and quake with fear, although in this world, even when the punishments are exceedingly severe, the judges have hardly the power to punish for more than fifty years; imagine thou, then, how very much more severe will be the judgement of God, which will not last for fifty years only, and the tortures which it will prolong for endless ages.

Therefore let us enter in through the strait gate in order that we may be able to journey [subsequently] in a wide space, knowing that all visible things which are pleasant are like a dream, and that they are subject to parturition and birth-pangs. For although we possess health of body and strength, sickness can dissipate our joy in them, and old age is a foe to the beauty of the body, and if we delight in an abundant table, when the evening hath come the pleasure therein waneth. And most certainly everything which appertaineth to time is more fragile than the web of the spider, and is snatched away from us more quickly than dreams. For this reason our Redeemer ascribed blessing to those who are afflicted, [and He did so] in order that the pleasure in the things which are fair might not lay fast hold upon him that is involved in them. |

Fol. 61 b Therefore as Abraham obeyed [the words], 'Get thee forth from thy country,' let us depart from the customary use of the things which are pleasant to our senses, so that, by meditation upon the mortality of our members which are on the earth, we may make ourselves to become inhabitants of our City which is above. Let us subdue our body and bring it into subjection, in order that it may not make our soul to be subject to the Calumniator. By constant meditation on the Psalms let us put to sleep the lusts which leap up in us like wild beasts, and let us carry at all times death in our bodies. Let us remember him who said, 'Play the man, stand up, be watchful.' For no man who is a sleeper is crowned, neither doth he who is inert and cowardly receive the crown, but he who beareth and suffereth the burden and wounds of blows, he who is found to have grown old in fighting and who sheweth in his body bloody scars and marks of wounds.

Now therefore we learn by experience that the work of the Calumniator is evil and bitter, for he fleeth from him that is alive to his cunning devices, and he plundereth him that is asleep. Therefore did the wise man say, 'Thou shalt give not sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be delivered like a gazelle from the hunters' trap, and like a bird from the snare.' Let us flee at all times from the traps of this world, and from the care thereof, and let us be like men who have forsaken the world, and let nothing appertaining to the body be found with us, for the ambushes of the Crafty One are many. And [the Book] saith, 'Our Adversary roareth like a lion, and goeth about and seeketh'—not a man to bite, and not a man to break, but—'one whom he can swallow up'. Flee from the cunning of the Crafty One, and say, 'Through Thee I shall be delivered from the robber, and by my God
Fol. 62 a I shall pass over a wall.' Flee not from | labour that thou fall not from the crown. The merchant is not sluggish, and

he endureth the waves in order that he may find profit. The athlete who goeth down into the contest beareth blows, because his eye looketh [beyond them] to the crown, and the husbandman doth not rejoice in crops unless he hath beforehand sweated at the season of sowing. Thus also must it be with those who pursue heaven, and tribulations must be accounted as nothing to them, because they must be strong in the hope of the good things which are to come.

Therefore let us look out at all times and wait, so that, when the Bridegroom shall come to the feast and we hear His voice, we may rise up prepared to meet Him, even as He said, 'Be ye like unto men who are awaiting their lord.' From this our Redeemer ascribed blessing to him that is vigilant, saying, 'Blessed is that servant whose lord shall come and find him watching.' And as He blessed him that is vigilant, so did He condemn and chide him that is unfaithful, saying, 'If that wicked servant shall begin to say, My lord tarrieth in coming, and he begin to beat his companions, and to eat and to drink with the drunkards, his lord shall come on a day when he expecteth him not, and in an hour which he knoweth not, and shall cut him asunder, and set his portion with the unbelievers.' Now if he who saith 'He tarrieth' is cut asunder, what shall happen unto him who never expecteth Him to come at all?

Therefore it is meet for us to be chaste, and to be ready for departure, and we must say at all times, 'My heart is ready, O God, my heart is ready.' We are [engaged] in a great battle in this world, for the wicked march around us, and the sinners stretch their bows. One shooteth an arrow into our sense of hearing that it may incline favourably to | the Calumniator, and another shooteth an arrow into the sense of sight that it may gaze lasciviously, and another shooteth an arrow into the tongue that it may vilify the brethren, and another shooteth an arrow into the belly that it may incite it to greed, and another shooteth an arrow

into the hand [to move it to] plunder and robbery, and another shooteth an arrow into the feet so that they may run [to do] wickedness.

Because of these [arrows] Paul clothed us with the armour of the Spirit, and wrote, 'Put on armour and a helmet in order that ye may be able to quench all the flaming arrows of the Evil One.' Let us be persuaded by the voice of the prophet, who saith, 'These things I require of thee, [saith] the Lord. That thou doest judgement, and lovest goodness, and makest thyself ready to go after the Lord thy God.' Therefore forgetting the things which are behind us, we reach out to the things which are before us, to the good things, so that we may eat what our hands have worked for, and may rejoice in the Lord.

Therefore let us not waste the time of our life in empty matters, but as men who have a Lord, let us serve Him with exact service. For behold, He teacheth us, and remindeth us, and testifieth to us, and threateneth, and persuadeth and admonisheth us, and if we will allow ourselves to be persuaded by Him, He will bestow upon us the Kingdom of Heaven as the wages of our obedience. Let us gird up our loins, then, in truth, and let us cultivate the service of this Good Lord. Let us think how much the Redeemer suffered for our sakes, that is, to be born, to suck milk at the breast, to eat, to drink, to sleep, to rise up, to be baptized, to endure guile, to be alarmed and troubled, to be scourged, to be held up to disgrace, and at length to die. For observe, He bore all these things from the sinners who rose up against Him, and up to this present ye have not in your contending resisted sin unto blood.

Fol. 63 a And how many were the good deeds which He wrought for our sakes! The healing of sicknesses, the cleansing | of the lepers, the resurrection of the dead, the persecuting and driving out of the devils, the walking of the lame; and finally He bestowed upon us the Ascension into heaven, so

that through our lives of good deeds we might follow in His footsteps. For it is meet that we should be in our lives that which we have been described as being, the Scripture calling us 'strangers and sojourners', so that we may despise the things which pass away.

Lust is like a dog which, if thou feed it, will abide with thee. For this reason Paul said, 'Stand up against the Calumniator, and he will flee from you.' Let us not remain [idle] whilst we go down into Sheol where the building up of repentance hath no power. For neither when a man gnasheth his teeth there, nor when his tongue is on fire, will any moisten [it] with a drop of water on the tip of his finger, but he will hear the words which that rich man heard.

Now therefore, since we see that all these things fly away and pass like a dream, and that we live [here] by the Divine Decree, and that we are bound in any case to depart, let us take care concerning our road, and let us take with us provisions for the life which is for ever. Let us array ourselves in the apparel which will go with us, the which Paul counselleth us [to take], that is, mercy, and compassion, and goodness. For in that Other World we shall not have need of gold, but of shade wherein to refresh ourselves. In that Other World leaves will not be required, but fruit, not words, but deeds. 'For not every one who saith unto Me, My Lord, my Lord [shall enter in], but he who doeth the will of My Father.'

Therefore let us not deceive ourselves. For supposing that we live our whole life in this world in [fulfilling our] lusts and in pleasure, what is this in comparison to | the labours Fol. 63 b [in the Other World] which are never completed, and are never ending, and never pass away? In this world both good things and evil things come to an end, but in the Other World tortures never pass away. Here if the body burneth, the soul escapeth, but in the Other World, when the indestructible body riseth up the soul shall be tortured

therein always, for sinners also shall rise in indestructibility, not that they may be honoured, but that they may be punished with deathless tortures. For if we are not able to bear excessive heat in the bath, what shall we do in that river of fire? For the fire shall try us all, [to find out] if our gold be pure [or not]. It is meet also that the stamp (or seal) should be seen, lest the treasure of virginity hath been filched away. It is meet also that that which is hidden, as well as that which is revealed, should be seen; for we must all give the word with confidence, and no man is able to escape the wrath of that Judge.

But perhaps thou wilt say, 'How is it possible for a soul to burn everlastingly in that Other World? How could the body burn in this world with fire continually? For if the body be brought exceedingly low in this world the soul departeth.' [I reply,] In the Other World, because [the body] is never brought low, it followeth of necessity that the soul shall be punished in that burning everlastingly. Doth there, then, exist the man who for the sake of dreams would wish to be tortured everlastingly? For what comparison can be made between dreams and these things which are to be expected [in that Other World]? For if the things [here] are thus transitory, then most assuredly the things which are [there are] abiding.

Fol. 64 a Come ye, therefore, whilst we have the time, and let us bind up and heal the wounds of the soul by means of tears, and let us not be | our own enemies by abiding in wickednesses. For one buildeth up, and another scattereth. What profit have they except labour in vain? For if the prophet Jeremiah lamented concerning that temple which was built of stones, saying, 'Let me weep bitterly, and ye shall not make strong your consolations towards me,' how much more is it meet for us to weep over the soul, which is far more holy than that temple? In the soul there is, it is true, no ark of gold, but in it there dwell the Father, and the Son, and

the Holy Spirit. If we feel pain for those who die, and weep for them, who is there so devoid of feeling that he will not weep over his own soul? He who feedeth his body with dainties killeth his soul, but he who careth for his soul to live doth not make his body to be in a healthy state.

For this reason we ought not to lament for the dead, but we ought to repent for our soul's sake, and pour out floods of tears; we must remember that the time is shortening, and that the Judge is already at the door, for even if He be afar off it will not be meet for us to rely upon [this]. Therefore let us wake up from dreams, for whether they be pleasant, or whether they be painful, they are nothing more than dreams. It is not meet for a man to sleep when he seeth the sun, but he must produce fruits which are equal to repentance, even as it is written. Now as it is easy for us to immerse ourselves in water, so it is easy for the soul to repent. That thief did not need a long time [to repent], and the martyrs were crowned in a short time.

If now the things which are hard and which | lead to Fol. 64 b death pierce us, so long as we have the bandages of redemption let us not despair of our lives. For the falling of a man is not in itself a very evil thing, but the not wishing to rise up again on the part of him that falleth [is evil]. That we should go astray is human, but that we should not repent is of Satan and destruction. For this reason the Good Lord cried out by the hand of the prophet, 'Is there no balm in Gilead? Or are there no physicians there?' For if our body is sick we seek out physicians, we take care to provide ourselves with herbs, and we use every endeavour in order that the member which is sick shall be healed. In respect of our soul, however, which is sick, we are careless, and we take no care at all about that which is of the greatest importance and of the highest value.

Let us, therefore, fear Him that is able to destroy both the body and the soul in Gehenna, and before the time of

punishment (or, torture). Come ye, let us cast ourselves into the sea of the mercy of God, saying with that holy man, 'Cleanse me, and I shall be whiter than snow.' Now our Good Shepherd standeth and seeketh to pluck us from the mouth of the lion before he shall swallow us, and He also crieth out now, saying unto us, 'My son, thou hast sinned, sin no more. Shall not he who hath fallen rise up [again]? Shall not he who hath gone backward return? Return ye to Me, My sons, and I will heal your broken [bones].' For He is not a liar Who said, 'I did not come to judge the world'; only let us return. For He desireth not the death of a sinner, but that he should repent and live. No man loveth a woman as much as God loveth the soul
 Fol. 65 a that repenteth before Him, | for He loveth it so greatly that even after it hath played the whore away from Him He crieth out to it, saying, 'Come thou back to Me.' So great is the loving mercy of our Lord.

And of those who repent He repulseth not one, but He giveth the hand [to them], and saith, 'To-day if ye will hear My voice.' For if through severe pain the physician be driven away [by the sufferer], he doth not neglect him because he hath been treated with contempt, nay, on the contrary, he applieth to him his aids with the more insistence, and he is not angry with the man who may very possibly have struck him. How much more, then, is this the case with that Physician of our souls? Most assuredly I am convinced that no man need be in despair concerning his soul. And also how very many times doth the athlete fall before he at length goeth up crowned from the contest! And the Greek who hath been wounded in war and healed becometh a very much more successful fighter than those who have never fallen in the war. And many of the merchants who have lost their cargoes in the sea have come back and carried on their trade again, and have gotten wealth from the sea.

Did God, think ye, prepare the fire for us? Certainly not. It was for the Calumniator and his angels only. Let us not kindle a fire against ourselves, and we shall [not] hear from Him [the words], 'Depart ye into the light of your fire, and into the flame of your burning.' There is no sickness, not even one, which cannot be healed by the medicines of our Physician. But perhaps thou wilt say, 'I am not able entirely to make manifest a changing (or, conversion) to goodness.' If thou art not able to become like the sun, be thou like the moon; and if thou art not able to become like the moon, be thou like a star. Only draw thyself up from the earth, and begin | to make thyself Fol. 65 b to be like the light-giving stars. It is better that thou shouldst acquire even a very few spiritual excellences than that thou shouldst possess none at all. Let the cup of cold water be offered by thee to God, and the visiting of the sick and of those who are in prison.

Now if they judge us for words and thoughts, all the more shall we receive a reward for our righteousnesses (i. e., alms), even though the spiritual excellences which we practise be few. Therefore let us work for a short time in order that we may not lose the good things which are for ever. And moreover, myriads are the labours which it would be meet for us to undergo in order that we should be worthy to see the Christ when He cometh in His glory, for we shall see the King not by representations, but face to face.

If in this world we admire the beauty of the body which is ashes and worms, and the constitution whereof is humour and watery matter, how very much more shall we admire—if it be that we are accounted worthy to see [it]—that intransient and unchangeable beauty [of Christ]! For if when Peter saw in the mountain a very little of that beauty he said, 'Lord, it is a good thing for us to be here,' what shall we say who expect to see the full beauty of His glory? If in this world we admire him who standeth by the side

of the king, when we look upon the ornament of gold, and the purple raiment, and the crown, it is meet that we should be like him(?), when we ourselves stand by the side of Him that hath the power to judge the world in righteousness.

Fol. 66 *a* Tell me now. If a man were to call upon thee to become a king [in a certain country], and there were to meet thee on thy way [thither] mountains, and great toil, and difficulty, | wouldst thou not endure everything that thou mightest not lose the kingdom, even though it might possibly be one that would soon pass [from thy hands]? I think that thou wouldst. Therefore from this time onwards thou shalt not say, 'I have fallen into sin, and I cannot possibly turn again to God.' Now even David on one occasion fell, but he rose up [again] in such wise that, a very long time after his death, he became a support for the children of Israel at the time when their city was besieged by the Assyrians, even as it is written, 'For I will protect this city, and I will deliver it, for My sake, and for the sake of David My servant.'

If therefore the enemy hath cast thee down, rise up, and return in repentance, and He will go forth to meet thee, and will accept thee, even as the father met the son who had squandered his possessions. Let us understand that after Solomon became king, and he had planted [gardens] and had built [the Temple], and had enjoyed the things which he had lusted after, and had become richer than all the kings who were before him, he said, 'All is vanity, and vanity, and trouble of spirit.' Tell me. Supposing that a number of vain people were about to praise us, I mean the people who sit in the theatre, should we not move in every possible way, and take the greatest care to snatch for ourselves that empty praise? How much more, then, is it meet for us, amid all the labours and tribulations which come upon us in this world, not only not to notice or to be grieved [by

them], but to rejoyce, even to the same degree, that we shall be applauded and praised by those crowds of angels who are in that theatre of the Other World, before that Righteous Judge, Who rejoiceth in the praise of His servants?

I am afraid lest peradventure the tax-gatherers and the harlots shall precede us in the Kingdom of Heaven. Now we have | in the Scriptures various kinds of medicines. Fol. 66 b
When Ahab sinned he saved himself from wrath by the medicine of repentance. The Ninevites [saved themselves] by the medicine of fasting. Belshazzar escaped from the decree of doom through the medicine of mercy; and the harlot was able to placate our Lord by the medicine of tears. Paul, having turned from his sin, became the teacher of the penitent, and that thief became a dweller in Paradise because he believed in our Lord. Let us take these medicines for ourselves, and with them let us heal and bind up our wounds, saying at the same time, 'Heal us, O Lord, and we shall be healed. Heal my soul, for I have sinned against Thee.' Now when the Physician receiveth us He saith, 'I, even I, am He Who blotteth out thy sins, and I will not remember them again.'

Observe thou how many medicines the Physician hath prepared for thee, therefore choose thou the one which thou wishest for. He hath shewn thee a variety of medicines in accordance with the variety of thy sins. If thou art not able to shew mercy like Belshazzar, then repent even as Ahab. If thou art not able to fast like the Ninevites, then even like the harlot do thou shed tears, in order that thou mayest be washed clean of thy sins. And again, if thou thinkest that this is difficult, although it is very easy to him that is sensitive in conscience, confess thou thy sins, and cast thy hope upon the mercy of God. And take refuge with David, saying, 'Have mercy upon me, O God, according to the greatness of Thy mercy.'

For it is not the sting of a viper whereto I could apply

the medicine which is suitable, neither is it a splashing of mud which I could wash away with water, but it is the sting of the Calumniator | which hath produced in thee the boil of sin which requireth the mercy of the Lover of men. Only, do thou draw nigh to Him, and entreat Him for mercy, for He wisheth to pour out mercy in abundance on those who beseech Him with fervour [to do so]. For He it was Who said, 'If the wicked man will turn away from his evil way, I will not remember against him his iniquities which he hath committed.' Only shew Him thy sickness, and say, 'Have mercy upon me, O God, have mercy upon me. Have mercy on the body and on the soul. Have mercy upon me, both here and in the Other World. Have mercy upon me, both because of the sickness and feebleness of nature, and because of Thy goodness.' Only let Him make thee feel the sickness, and thou shalt be healed.

For this Physician desireth thy life, Who brought back the sheep that had gone astray, and Who sent out into the highways to call to the good and the wicked. Behold now, He offereth to sell thee the Kingdom of Heaven. If thou hast not the wherewithal to buy it in copper money, buy it with sighings; He will exchange the Kingdom of Heaven with thee even for broken pieces of bread. For behold, the prophet crieth out, saying, 'Who is he that will buy life? Who is he that wisheth to see good days?' Ye who have no money take life for yourselves without money. Thou hast, he saith, neither money, nor repentance, nor fasting, nor tears, nor any other of the things which are required.

Keep thy soul from evil, and thy lips that they speak not guile, and these things shall suffice thee for salvation. See, moreover, if thou dost fast that thou art not lifted up. And if thou doest good deeds seek not the praise of men, for it is an empty thing. But when thy fast hath passed reckon up what thou hast profited | by thine abstinence, for per-
 Fol. 67 b adventure thou hast come forth therefrom even as thou didst

go in. See what sin thou hast washed away from thy soul, or in what matter thou hast advantage, or what rectitude thou hast acquired, or what breach thou hast repaired. [See] if thou hast ceased from thy wrath, and from speaking against thy brother, and from calumniating him, and from hating him secretly, and if thou hast ceased from being negligent, and if thou hast done any of the other fair things. Now if thou hast only restrained thyself from eating, and if thou hast not corrected the other wickednesses, thou hast become no better through thy fast and thine abstinence.

For, behold, I say unto thee, 'Perhaps thou wilt say, I am not able to lead a life of abstinence.' Why hast thou not become reconciled to thine enemies? Why hast thou remained in thine envy and jealousy? Or why hast thou nursed thy wrath against him that hath transgressed and vexed thee? This last is the most evil and destructive of all sins. It is quite possible that there may be a reason for other sins, even though it may not be a true one [, but for the nursing of wrath there is none]. Now he who nurseth his wrath by day, and by night, and at all seasons, committeth sin. If thou wilt remember these things, no disgrace, and no passion shall be able to rouse thee and make thee to lay hold upon wrath against [any] man, although he shall have injured thee even to the death. For because a man hath entreated thee evilly, or hath insulted thee, that is no reason why thou shouldst insult God, Who commanded thee to endure all evils. For because thou treatest with contempt His commandment, everything which hath been done by thee shall be revealed in the congregation of the whole world. Therefore, before we fall into the pit of sin, let us flee from the punishment which is to come. |

Let us understand that no man is able to deliver us from that Hall of Judgement, neither Moses, nor Noah, nor Daniel, and not even the Patriarch Abraham, who loved children, shall be able to deliver us from that punishment. Fol. 68 a

Let us understand that we are guilty of many sins, both openly and secretly. For this reason [David] saith, 'If thou shalt lay up sins, O Lord, who shall be able to stand?' And why should I speak of the sins that are secret? For if He were to take vengeance on us for the sins that are open, what possible excuse (or, defence) could there be for us or to what kind of forgiveness should we be equal? For if He were to enquire into our carelessness in prayers, or our curtailment of the fast, or our failing to divide with Him the honour when we stand before Him (now we do not honour Him even as soldiers do their captains, though it is meet for us to fear Him and to honour Him more than servants fear their lords and honour them. And we do not even behave towards Him as a friend doth to his friend. Now we hold converse with our friends with respectful solicitude, but when we pray to God about our sins we entreat forgiveness secretly and scornfully, and whilst we place our knees on the earth, our mind wandereth abroad), if He were to seek to take vengeance on us for this only, how could we hide ourselves [from it]?

Now what if He were to bring into the midst the accusations which we make against each other? And if, moreover, He were to enquire into the idle wandering of our gaze, and were to take vengeance for our evil thoughts, and if the Judge were to take vengeance for our blasphemies, should we ever be able to open our mouth at all? Moreover, if
 Fol. 68^b He were | [to take vengeance] for the vain glory which we seek, that is, that we should be praised for our fasting and our prayers, and for our good deeds—if we ever do any—think ye then that we should ever be able to lift up our gaze to the heavens?

Now if He were to regard us as sinners because of our guile towards each other, for when our brother is present we speak to him like a brother, and when he is absent we backbite him, then most assuredly we should be liable to

be punished. And if He were to take vengeance for our swearings, and falsehoods, and oppressions, and wrath, and anger without reason, and the breakings of oaths, and the distress which we cause our friends who behave well towards us, and carelessness in respect of the assemblies, and our curtailing of His words when He speaketh to us through the Scriptures (for we forsake Him and hold converse with our companions), what severe judgements are there to which we should not be condemned?

And this is the case even with Gehenna before our eyes! If Gehenna were not threatening us, when should we ever remember our sins? Therefore it is meet for us to set before our eyes that judgement which is everlasting, for behold, He hath told thee beforehand of the penalty so that thou mightest fly from the danger. Now if He telleth thee to deny thyself thou makest weakness of body the excuse [for not doing so]. And if He telleth thee to give alms thou dost also plead poverty as the reason [for not doing so]. And if He telleth thee to attend regularly the assembling of the Church, thou bringest forth anxiety about affairs of business as an excuse [for not doing so].

Now if He telleth thee not to be angry, and not to nurse thy wrath, what hast thou to plead in this case wherein thou hast no reason, neither bodily weakness, | nor poverty, nor Fol. 69 a ignorance, nor anxiety concerning matters of business, that preventeth thee from carrying out this excellent behest 'Thou shalt not be angry'? Therefore this sin of nursing thy wrath is without excuse. How canst thou lift up thine eyes to heaven, or move thy tongue to petition for forgiveness? Thou hast acted wickedly, thou hast cheated, thou hast oppressed, thou hast hearkened unto evil things, and thou hast defrauded men in great matters; abide thou the penalty of the Lord of All.

Now if in the case of a servant who hath abused thee thou dost not strike him, but dost make an accusation

against him to his lord, shouldst thou not do this all the more in the case of Him Who said, 'Vengeance is mine, and I will repay, saith the Lord'?

Thou hast fasted from meats, see what sin thou hast washed away from thee thereby, or in what thing thou hast pleased thy Lord, or what spiritual excellence thou hast acquired, or what breaches thou hast repaired. Now therefore, because thou knowest that thou shalt stand before the awful Throne, where no tongue can prevail, and no advocate avail when thy soul passeth through that unquenchable fire, send thither beforehand dew, and pour out fountains of tears. Thou hast a well, from the depth of thy heart draw up sufferings and sighings. Shake thou the twin pupils of thine eyes, and make streams of water to burst forth! Let thy tears be in proportion to thy sins. If thou hast transgressed but a little, a little weeping will suffice; but if thy sins are very great thou must increase the stream of tears. If, moreover, thou thyself hast purity, and thou hast no
 Fol. 69 b need to weep, then lend to others | thy tears, and weep on thy brother's behalf.

O that thou wouldst weep because of thine own sins! Where sin entered in from that same place must come the fountain of healing and the unloosing of sin. It is not here sin, and in heaven repentance (now the Redeemer of us all hath power upon earth to forgive sins), and for this reason 'let him that thinketh he standeth take heed that he fall not', and let him that is nigh to falling make haste to stand up. And let him that hath fallen not sink utterly. If any man hath become crooked by his fall, there existeth Him Who straighteneth the crooked ones, the Lord.

Now it happeneth that a man inclineth to fall, even as the holy man said, 'Within a very little my feet had slipped,' and again, 'I said, my feet tottered, but Thy grace, O Lord, held me up.' Now there are some who are thrust out to fall, for [the Book saith], 'I was thrust out that I might fall,

but the Lord held me up.' There is also he who hath fallen : [for him is] the consolation that he need not remain in his fallen state. And there is, peradventure, he that hath fallen and hath not risen up.

But see that thou dost not become sluggish when thou seest the goodness of God. For God is a Judge of truth, and He is mighty, and longsuffering, and as a Lover of man He receiveth at all times those who repent. Nevertheless, His sword He whetteth, and His bow He stretcheth, if ye do not repent! At this time [His sword] He whetteth only, but He cutteth not therewith, so that when thou seest His sword, which is sharp and glittering, thou mayest be afraid and receive no experience of its cutting power. He terrifieth thee so that thou mayest stand up and make thyself abounding in repentance. And thus also is it with the bow which is stretched, but He shooteth no arrow, [for He wisheth] thee to be afraid of the mere form of the bow which He hath stretched. | But thou mayest not despise Fol. 70a the Judge, or hold in contempt the bow. For He is ready, and if thou art sluggish He will shoot the arrow, notwithstanding that He is longsuffering.

Hearken thou unto our Redeemer, Who said, 'Make terms with him that hath a case against thee, whilst thou art in the way with him,' for in this world thy fellow-litigant is always with thee, and thou art not able to flee from him. And this doth Paul teach thee, saying, 'The body lusteth against the spirit, and the spirit lusteth against the body, and the spirit shall gain the mastery over the flesh which cometh to an end.' He compareth the lust of the world with the kingdom of heaven; the body decayeth in the earth, but the soul is made in the image of God, and it is meet for it to be like unto Him. Therefore make thou terms with him that hath a case against thee whilst thou art with him in the way in this world, for if this way come to an end, thou wilt not again have time for repentance. And see,

lest peradventure he who hath a case against thee deliver thee over to the judge, and the judge hand thee over to those who beat [criminals], that is to say, to the hosts who inflict punishments, and thou fall into prison, that is to say, into the outer darkness, until thou shalt pay to the last farthing. And thou shalt be punished not only for the things which thou hast done, but thou shalt also be judged for the thoughts which thou didst think.

Now therefore that we know all these things, let us assist ourselves in this world. In the Other World it will be for us to know how bitter are lusts, when we see by experience how many evils have been prepared for us through them, for we shall know how we have placed these things for ourselves. Let us make supplication to God, the Merciful One, that we may not be handed over to the devils, and
 Fol. 70 b let us | say with that holy man, ‘Deliver Thou me not over to my enemies.’ For it is they who stir us up to sin, and it is they who become our accusers. Now it is not only the Calumniator who openeth his mouth against us, but also those devils of his, who say, ‘Were not we ourselves ministers unto thee in respect of anger, and vain glory, and the slandering of thy brethren?’ Let us therefore be afraid of that day wherein they shall reckon against us severe judgements. Let us not abide [with them], that they may not become to us witnesses of iniquity, but from this time onwards let us entreat our Lord with passion and with weeping.

Now although the body is weak, yet great is He who is able to help us, and to redeem us, and to bring us to His Kingdom. It is meet that we should love our Lord, as the Beautiful One, and as the Good One, and as the One Who loveth those who serve Him with the whole service of their souls. And we children of men love people for the three following reasons: either for beauty’s sake, or because they entreat us well, or because they themselves love us. What, then, is more beautiful than our Lord, even as David

said, 'He is more comely in His visage than the children of men.' Or who is as good as He Who hath prepared for those who love Him that which the eye hath not seen, nor the ear heard, nor hath gone up in the heart of man?

Now who hath ever loved us as He hath? Or what father hath loved his sons as He hath, so that He crieth out and saith, 'Doth a woman ever forget her child? Yes, it is possible that she may, but I, even I, do not forget thee, saith the Lord.' This Good Lord | did David love, Fol. 71 a and he was most urgent to see Him, saying, 'When shall I come and see Thy face?' For he could not endure tarrying in this world, but he was burning to depart from this world that he might see Him Whom he loved. And this arose from the desire of a wise soul which was at all times flying aloft to heaven; do thou also love this thing.

For everything which is visible fleeth like a shadow and passeth away. And at all times do thou be mindful of the life which is everlasting, and of that Kingdom which dieth not, and of that enjoyment [which thou shalt have] with the angels, and that praise which passeth not away, and that abiding with Christ wherefrom all troubles are removed. And moreover, see thou and understand that this world is absolutely nothing, and that it is full of vexations, and envy, and calumny, and pains, and weariness, and sicknesses, and old age, and sin, and death. David saw that these and such like things were found in the world, and he wished to escape from them, and desiring this greatly he said, 'When shall I come and see the face of God,' [and the place] where dwell rest, and peace, and love, and longsuffering, and beauty, and freedom from care, and freedom from anxiety, and all the good things which no speech can describe?

Now therefore, because thou thyself hast the hope of enjoying all these things, be not careless about thy life, and treat it not with contempt. If He were a wretched person, or a poor man who ought to be despised by thee, then in all

Fol. 71 b probability thou wouldst do rightly in | being careless and sluggish in respect of Him. But since He is the Great and Glorious One, and the Lord of the whole Kingdom, Him Whom thou awaitest, . . . let thy lamp be lighted every day, and being prepared, go forth to meet thy Lord, so that thou mayest hear from Him [the words], 'Enter into the joy of thy Lord'—to Whom be glory for ever and ever, Amen.

It is meet for us at all times to be wakeful and to pray. For if, when God said to Satan 'Thou shalt not draw nigh to Job', the Devil was pertinacious and thought that he would conquer him and overthrow him, how much the more will he be pertinacious in the case of us, who ourselves, of our own desire, place ourselves under his hand, and vanquish us and overthrow us according as he wisheth? Therefore vigilance is required. For the Greek who is in military service doth not sleep upon a bed, but on the ground. The huntsman also doth not pass the whole night in sleeping, but in standing up. The husbandman and the vineyard keeper manifest extreme wakefulness, so that nothing may injure the vineyard of their lord. And thus was Jacob who said, 'I bore the burning heat of the sun in the daytime, and the cold of the frost in the night season, and sleep departed from my eyes.' And what was the cause of his vigil except that no sheep might be eaten by a wild beast? Now if he manifested such earnest care for a dumb animal, is it meet that we ourselves should be like unto those who have no solicitude for the rational soul, that soul which is more valuable than all the world, that soul which shall stand up with us before that awful Throne of God, that it may make an apology for the things which have been done in the body? |

Fol. 72 a For this reason also the Patriarch Jacob himself placed a stone for his pillow when he lay down to sleep at Bethel, in order that he might see that spiritual stone in his dream. And through this he was held to be worthy to see that ladder, and the angels who were going up and coming down

on it, for they were carrying up our prayers, and were bringing down gifts from the Lord for those who were worthy thereof. The athlete is not anointed with unguents, for sweet-smelling spices and perfumes of this kind belong to the effeminate. For no impure thing is wanting in the soul when the body enjoyeth scent in this manner. For as the man with a loathsome disease covereth his hands and his apparel with uncleanness, so also is the impurity of the soul recognizable from the scents of the body.

Therefore it is meet that we should choose a life of strenuous deeds, so that we may not rejoice in pleasure and in the lusts. For what pleasure hath he who lieth down on an ivory couch inlaid with stamped work in metal, except empty care? And this, moreover, inviteth the wrath of God. Other sinners may possibly have pleasure, although it flieth away like a dream; this sinner, however, hath no pleasure at all [therein]. For this reason the prophet in condemning such effeminacy as this spake, saying, 'Those who lie upon ivory couches, and wanton on their beds.' Wouldst thou see the royal couch which was filled with spiritual excellence? Look, then, on that of David, whereon were tears, like pearls, the whole night long!

Now these things were written [concerning these men] for our reproof and admonition, | in order that we might Fol. 72 b
travel in their footsteps, and might escape and save ourselves from the judgement which is to come. Therefore, before we enter into that Hall of Judgement, let us put off from us the burdens of our follies, for in the Other World there is no place for repentance. He wisheth us to be ready [always], and for this reason He hath hidden from us the day of our departure, so that we may always be in a state of meditation. If in the Halls of Judgement in this world those who are fettered are dissolved and parched with fear if they hear the voice only of him that maketh the proclamation, how much more shall those suffer who are about to stand before the

throne of that Awful Judge? Much have ye suffered in silence in these things which have been spoken. Now at all times conscience smiteth sinners, but especially when we speak unto you concerning that Judgement. But perhaps the rebukes which are [made] in words will benefit them. Would that that rich man had been rebuked in this world, for then his tongue would not have been on fire, and he would not have been tormented!

Dost thou earnestly desire to keep virginity? Keep the commandments, and God will bestow it upon thee. If thou sayest when thou prayest, 'Lord, keep me as the apple of the eye,' He shall say, 'Keep thou My commandments, and My judgements, and My words as the light of thine eyes.' And if thou wouldst be thus [kept], cast away from thee all anxiety, and say, 'He Who is nigh unto me is as nigh to me as the apple of mine eyes.'

Fol. 73 a Now having laid thine hand on the ploughshare, turn thou not behind thee lest thou become a pillar of salt. Let thy tongue be meditating at all times on the judgement which is to come. Thou shalt speak no empty words. Thou shalt not be vanquished by wrath, nor by grief, nor by any of the destroying passions, | especially since thou wilt thereby become involved in punishments in the Other World, so that through the fear of that Judge Who shall come thou mayest the more reach forward to the things which are before thee. Let the Law of God be in thy mouth at all times, so that thy words may come forth according to His Will. Set thou the Lawgiver over thy mouth at every hour, and He shall be unto thee a Dwelling-place, and a Counsellor, and One like-minded to thyself. And if thou seest a man faring delicately, and enjoying himself, and also making himself a ruler, know thou that very quickly he will wither like the light grass of the field. He enjoyeth himself with the things which are transitory, but do thou enjoy thyself in the Lord.

Very many of the virgins have testified as martyrs. Since

these have despised death, wilt not thou persist against lust and conquer? That thou must put to death thy members is required of thee; and thou must [be free] not only from lust and anger, but a measure must be set to the tongue. See that thy conscience doth not make thee liable before the time. For the Judge shall come, and everything shall be revealed. In this world thou dost not wish to be stripped bare even before one man, and when we are stripped bare in the Other World before the tens of thousands [of angels], where shall we be able to hide ourselves?

John the virgin was a pure man, and because of this he lay on the breast of his Lord. He who betrotheth his soul to Christ guardeth [his] purity. The tree shall be known by the fruit; the righteous man speaketh faith openly. Remember at all times this good confession, and take into thy mind the Last Day. See that thou dost not become smeared with dirt through thy tongue, for the tongue polluteth the whole body, and when the body is polluted, it followeth of necessity that the mind is destroyed. Well did Paul say, ‘Men who destroy their minds, and destroy understandings | with wicked writings and converse.’ Fol. 73 b

Seek thou Paul even as did Theklâ, in order that thou mayest be persuaded [to do] the things which were spoken by Paul. Thou hast need of wings, and if these be not to thee thou hast promised vainly. Let the gaze of the eyes testify to the chastity which is within. Let [thy] gaze incline downwards that the mind may be on high. Extreme carefulness is required by us, for our Adversary is very crafty. And if he drove us out of the Paradise which was upon earth, he cannot be prevented [from obstructing us] now that we would go up to heaven.

See that thou dost not mingle water with the wine: let the Holy Scripture be to thee in the place of water, and the doctrine of our Lord in the place of wine. Harken thou unto him who said, ‘I would that ye should be without care,

and that we should not be in trepidation.' Now therefore, if thou dost eagerly desire to ascend into the Kingdom of Heaven in this earthly body, and to fly up into the heavens, reduce thy body so that it may be easy for it to fly and to ascend thither. If a horse eateth a very large meal he cannot run, and the athlete doth not eat all that he desireth. And if Israel had not over-eaten he would not have waxed fat and kicked.¹

Lift up thy gaze to where He is Whom thou lovest, so that by means of celestial love thou mayest vanquish terrestrial love. On this earth we have fastings, and prayers, and vigils which assist us, and the Scriptures which admonish us. He who curtailleth [his efforts] in the contests is not crowned. Herein hast thou a pledge of the life which is beyond, that thou hast not a wife. Thou hast not to be in fear concerning the pains of her parturition, thou hast not to weep for one child who is dead, nor for another who is sick, nor for thy daughter lest she should be deserted, but thou art freed from begetting children, and from bringing them up, and from anxiety, and from the vexation of these things. On the contrary, thou dost follow in the footsteps of that Bride-
 Fol. 74 a groom Who leadeth to the Kingdom, | which passeth not away, after Him Who said, 'If ye will walk with Me in truth, I also will walk with you in integrity. But if ye turn aside from Me, I also will act in wrath and in anger.'

Await thou at all times thy Lord Who is coming. For if he who said, 'He tarrieth in coming,' was cut asunder, what shall happen unto him that doth not expect Him to come at all? Dost thou wish to be like unto Christ? Then follow in His footsteps, for strait is the door whereby the righteous enter in. Harken thou unto Daniel, who said, 'I Daniel was sitting in grief for three weeks of days. Bread I did not eat, and wine did not enter my mouth.' And John also, who dwelt in the desert, possessed nothing in order that he

¹ Deut. xxxii. 15.

might not be taken by [the goods of this world]; for he was a lamp, and therefore was afraid of the coming of the winds. Remember thou these teachings.

Thou hast chosen for thyself a heavenly course of life, fight thou therefore the good fight in faith, looking forward to the victory, and through victory to the crown, and through the crown to Him that ordereth the contest. Only, let the labour [be performed] with knowledge. For it is a fearful thing to fall into the hands of the Living God. If thou hast looked in times past at the images of the Emperors, thou wilt have observed that the countenances of some of them are pleasant to the sight, and that some of them are frightful and savage; even thus is it in the Other World, for according to the life which a man leadeth in this world doth he appear there.

As then we flee from that shame which is for ever, let us say, like the prophet, 'Keep me, O God, for in Thee have I put my trust, for of my good deeds Thou hast no need.' For He hath no need of the things which are ours, but He is anxious concerning our redemption. Let us offer unto Him | our soul as a living sacrifice, even as it is written, 'Not Fol. 74 b through fire, but by longsuffering.' Now he who endureth to the end shall live, and moreover, weary thyself for ever that thou mayest live for ever and ever. For this reason, even as we would choose for ourselves to live without disturbance and without distraction, let us run well in order that we may overtake. For the debt for which we should be liable would not be small, if after we have promised God that we will travel in this path, we were to turn back.

Therefore let thy tongue and thy gaze be well ordered, and lift thou up thy hands reverently in prayer. And by thy behaviour, and by thy conversation, and by thy patient endurance, and by thy persistence in self-denial, and by thy love of labours, and by thy love for the brotherhood, and by thy health in the faith, make thou thyself to be known as a disciple of Christ. And at all times do thou be meditating

upon that judgement which is to come. Now all these things are little and are easy to be described, but they are very great when they come to be performed in very deed.

Now [the Book] saith, 'The kingdom of heaven is like unto the five virgins who were famous.' He doth not say that it is like the sun, or the moon, or the ornament of the stars, or gold, or silver, or any one of the beautiful things which are transient. For what is there that is greater than the riches of the kingdom which are without care? For this reason Paul, the sponsor of the Church, admonished [us], saying, 'I desire that ye be without care.' Therefore is prayer necessary at all times, for if a man be sick he shall be healed in the spirit, and if he be well, let him take good heed that he fall not, and let him say like that holy man, 'Seven times in the day have I praised Thee because of Thy righteous judgements.'

Fol. 75 a For it is a beautiful thing that by means of prayer we can always hold converse with God. And if | converse with a good man profiteth, how very much more shall we profit if our converse be with God by day and by night! For who is able to sin when he is convinced that God is near him? Therefore [see] that sin doth not find itself able to glide in by means of error. Let us remember him that said, 'Pray ye at all times, and let it not be a weariness to you.' Now the prayer with the lips is good, but the prayer of works is better, and it helpeth those who have need of us, and it is acceptable to God.

Meditate thou on thy death; put to death thy members which are on the earth, for the day of the Lord cometh like a thief. For if, when those who require thy soul come, thou begin to say unto them, 'Permit ye me to fast and to give alms,' thy Lord shall say unto thee, 'Have I not already told thee to take good heed? Have ye not heard [the words], Repent, for the day of the Lord hath drawn nigh? Did ye not hear Paul, who said, 'Whilst we have the time let us

cultivate good works'? For he who is diligent hath no need of a long time for repentance. That thief did not live a long time, but he believed, and gained the treasure of the kingdom; and the martyrs, those of them who poured out their blood, were crowned in a very short time. Do thou pour out tears in abundance.

No liar is He Who said, 'I wish all the children of men to live.' For this reason He doth not admonish us through the Holy Scriptures only, but He correcteth us through the penalties which He bringeth upon others. And moreover, for this reason the physicians also make their cuttings in the presence of all men. And the governors also, when they sit upon the high throne, hack criminals in pieces, in order that we through the wickednesses of others may become better men. Therefore being firmly fixed in the faith, let us advance to knowledge; and from knowledge let us come to love; and from love to the inheritance which | is with the saints. And Fol. 75 b let us strip off sin and array ourselves in righteousness, being constant in prayer, even as it is written, 'Who at any time suffered injury because he was watching?'

And behold, even though the wolves be a long way off, the shepherds watch and keep guard, and their dogs are ready [to spring]. Therefore is it a good thing that we should be vigilant at all times, for although there may be no recompense for thy labours, the exercise (or training), will do thee no harm. Harken now unto good counsels. Now our fathers according to the body feel great anxiety concerning us in childhood, for they suffer with the suffering, and say, 'Who is sick and I myself am not sick?' And for this reason we must apply the medicine of the Word.

Now when once the soul hath been seized by sin, and it remaineth without pain, it addeth greatly to its sickness. For as the flame which hath once laid hold upon fuel devoureth everything, even so is sin; when once it hath laid hold upon the thoughts of the soul and there is none to cut

it off, it can afterwards only be healed with the greatest difficulty, because with growth (or, addition) sluggishness cometh. Now in this way, on many occasions, many who did not at the beginning extinguish the sparks, have suffered great overthrow, for they had not restrained their sin so that it might not advance. And sin is like unto the horse which hath bitten through its bridle, and thrown its rider from the rock. For sick folk have a great prospect of recovery so long as they remain with their physicians; but when once they have no one to care about the sickness, and to check it, they abide subsequently unhealed. And this doth not happen through the law of the sickness, but because of neglect of Him that can heal [it].

Fol. 76 a Therefore | it is meet to curb sin from the very beginning, like a fierce and obstinate horse. For after our departure from this world we can neither repent nor correct our ways, even as the athlete cannot be crowned when the contest is ended. Therefore let us snatch for ourselves the glory of the crown in this world that we may escape the disgrace of the next, for disgrace is more evil than burning. For if the servant of a man burn he suffereth loss, but every disgrace is more severe than burning. Now if we seek not to be disgraced no one shall disgrace us. It is said, 'Thou shalt not revile the man who turneth from his sins.' For if in this world it is not seemly for us to revile the adulterer whose disgrace is not forgotten, how much more in that synagogue of the Other World, where there is no bribe and nothing else, should he be able to do away for himself that disgrace?

Therefore open thou thy mouth with the word of God, and not with idle words. For if instead of an idle word we give a portion of the Psalms, how much more should we give instead of a deed which we have sinfully committed? Let not the pleasure of the things which are seen lead us astray; for as we cannot overtake our own shadows, so also we cannot [overtake] the deeds of men. Now some of them are dis-

solved before our death, and others afterwards, and more rapidly than a mountain torrent they are exhausted, and fly away.

Now the things which are about to be change not, neither do they become old, nor are they transformed, but they are joyous at all times, and in their beauty they abide. Marvel not at the wealth which doth not abide with those who possess it, but which forsaketh them, and leapeth from this man to another, and also from that man to another. And it is meet that we should despise all these transitory things, for it should be sufficient for us to hear him who said, 'God is the Judge of | truth, the Mighty One, and the Long-suffering One.' Fol. 76 b Frequent vigil is necessary for thee [if] thou wouldst guard thyself against thieves, for thine Adversary, the Calumniator, seeketh to cast thee down so that thou mayest not ascend to that place wherefrom he fell. His nets are many. Flee from his snares, and from his traps, so that thou mayest be able to say, 'He shall deliver thee (me?) from the snare of stumbling, and from the words of emptiness.'

Thou hast need at all times not only of a lamp, but also of a light [therein] because of the craftinesses which are from afar; for although thou hast feet thou wilt not be able to walk unless the Lamp of the Law is with thee. And although thou hast hands and eyes thou wilt be able neither to work nor to see whilst the light is not near thee. Thou travellest on the road every day, and the light is necessary for thee, that thou mayest not fall from the rock if thou meetest thieves. Be thou above the snares at all times, saying, 'Skip about, and dwell on the mountains, like a goat'; and 'Would that I had wings like doves, so that I could fly away, and dwell, and be afar off!'

The nature of the pupil of the eye is the eye, whatever it may be. Thou shalt be chaste as a virgin under the tamarind trees, so that thou mayest arrive in the bed-chamber. Also,

as the tongue is restrained between the two high hedges of the lips, and like a modest virgin, let us utter every word in knowledge and in order. And seeing beforehand the Judge Who is to come, let us say, 'What then is the river of fire like? And the outer darkness? And the gnashing of teeth?' In thy mind shalt thou receive [the knowledge thereof], and thou shalt be able to please God.

Now because [the loins of] the Bridegroom are girded up, Fol. 77^a guard thou for Him thy conscience in purity | until He come in His glory. And sing thou a Psalm, saying, 'My soul is in Thy hands always, and Thy Law have I not forgotten.' Inasmuch as thou art above snares thou shalt not fall into them, so that thou mayest be able to say, 'My soul hath escaped like a bird from the snare of the fowler.' At all times fear thou God, as the righteous Judge; and if thou dost not love the dwelling with angels, be afraid lest thou be tortured with Satan. See how death cometh, light thy lamp, and let thy lamp burn with a good flame, so that thou mayest not tarry [through] sleep. Consider not the labours, but look upon Paradise; reckon not the sufferings, but be of good courage with victory. Thou shalt not be anxious about the stripes, but the honour. Thou shalt not see those who have fallen, but be thou like unto those who were trained and who conquered, who were crowned not with the [crowns of] earth, but with those of heaven.

The martyrs offered themselves to God, but let us offer the labours which are great. Thou thinkest sleep pleasant, but understand thou the sweetness of the spiritual song. If thou find it to be a hardship to sleep upon the ground, observe thou that the martyrs fell down on coals of fire. If thy mouth be bitter through fasting, ponder thou that to Him Who created sweetness did they give gall for thy sake. And if thou weep it is for thyself, for hitherto thou hast not poured out tears, like Paul, for the redemption of others.

Give courage to thy soul with all these things. Labour is

for a little time, but the rest is everlasting. Conquer the world by hope. Tribulation receiveth enjoyment. Consider that lust is of time, that everlasting punishment is prepared for thee, and flee from pleasure because of the penalty | which Fol. 77 b is attached to the fight. Let not thy members become arrows for the Calumniator, neither through thy sight, nor through thy mouth, nor through thy hand, nor through thy belly, lest with the arrows which come from thyself he shoot thee through and through. Now consider that nation which, through fasting, passed over the Sea of Sedge (Red Sea), which through drunkenness worshipped the calf, and was swallowed up in the pit of wickedness; and have understanding concerning sins, and flee from falls. For if God doth not spare the natural branches He will not spare thee.

May our Lord then grant unto all of us to find mercy before Him, through the supplication and prayer of all His saints, and through the grace and love for man of our Lord Jesus Christ, to Whom be glory and dominion, together with His Father and His Holy Spirit, now, and always, and for ever and ever. Amen.

Here endeth the Discourse of Mår John, Bishop of Constantinople, which was pronounced by him on Virginitie, and Repentance, and Admonition.



TRANSLATION OF THE SYRIAC VERSION¹ OF
THE DISCOURSE OF PROKLOS, BISHOP OF
CONSTANTINOPLE, WHICH HE DELIVERED
ON THE SUNDAY PRECEDING LENT.

(From a MS. in the Vatican.)

RICH are the beautiful streams of the Divine Goodness. Cod. Syr. Vat.
Innumerable are the benefits of spiritual assemblings. A Fol. 47 a col. 1
glorious thing is the merchandise of the Ecclesiastical
Market and beloved in the honour of the feast at the
altar. Glorious are the profits² of the Cross. Indescribable
is the trodden-out³ produce of Salvation. Unenvied and
abundant is the treasure of the celestial gifts. Grace
knoweth no poverty, for Christ doth not borrow riches
from [any] other place.

And, O my beloved, look into, if thou wishest, the Divine
Books, and thou shalt know with exactness the immeasurability
of the riches, and the greatness of the gift of the
Giver. For they shall teach thee with exactness | how, at Fol. 47 a col. 2
divers times and in multitudinous ways, our Lord Jesus
Christ hath never ceased to confer benefits upon the human
race since the beginning. For first of all Adam, [who] was
driven forth from Paradise; He took [him], and after he
had been condemned,⁴ He made him a fellow-occupant of His
throne in heaven. Abel, who had been slain as a sacrifice;
after his death He made the shepherd to become the
accuser of the murderer (?). He saw Noah sailing in the
ark, and He preserved him [as] the spark of the race.
He found Abraham a sojourner in a strange land, and

¹ Translated from the text published by Chabot. *Rendiconti della Reale
Accademia dei Lincei*. Serie Quinta. Vol. V. Rome, 1896, p. 191.

² Or, merchandise. ³ The allusion is to the treading-out of grapes.

⁴ The text is not clear, and this rendering is unsatisfactory.

He made him the Father of Nations. He saw Joseph in bonds, and He set him up for ever as a pattern of chastity. He found Moses a fugitive from Egypt, and He made him the governor of a people which could not be counted. Joshua, the spy of Palestine, He made to be the man who put a bridle on the Sun and Moon. He took David from [following] a small flock, and made him the root of kings, and the head of the generations of the Awful Mystery. The she-ass of Balaam, though she was without reason, He made to be endowed with the faculty of speech. [For] the Red Sea, because of the necessity, He gave sailors(?). He made the dry rod of Aaron to be the mother of blossoms out of the ordinary course of nature. He set up a serpent of brass [to be] a marvellous physician in the wilderness. Fol. 47 b col. 1 Elijah, a fugitive slave on the earth, He made to | be mounted on a heavenly chariot. He made the flame of the Babylonian furnace to be the nurse of the Three Children. He made the lions that were in the pit to stand up like disciples before the instruction of Daniel. He turned the fish of the sea into the couch of prophecy. He changed the house of Rahab the harlot into an altar of the love of receiving strangers. The tongue sufficeth not to relate [the instances of His love], for the wealth thereof surpasseth speech.

Now therefore, every house of the merchandise of salvation is filled at the Ecclesiastical Festival. For there are terrestrial gifts and celestial rewards, and here are the selling of passions and the acquisition of spiritual excellences. There are the offerings of possessions and the selling of reward[s], [and here]¹ . . . There are (*sic*) the cloud which produceth rain [and] the Gospel healing, and here are the Trinity uncreate and the Apostolic Trumpets. There, instead of savage passions, hymns of praise set to tones of music are sung. Here are the dismissal of Adam of

¹ Some words are omitted here.

the dust and the lightning flashings of the Lord from heaven. There are the expulsion of the old tyrant and the worship of the Virgin mystery. Here the hand-written list of sins is torn up, and a bill of freedom is ordered and written. There are the death of the passions and the joy of souls.

O festival, he who is below. . . ¹ And all his merchandise. | There with a loud voice repentance is preached, [and there Fol. 47 b col. 2 are] the beneficial binding up of the Forty Days' Fast, [and] the reward of the wages of continence and angelic virginity, [and] the almsgiving which is acceptable, [and] the happiness of simplicity (or, integrity), [and] the incalculable understanding of longsuffering, [and] the patient endurance which cannot be wrecked, [and] the faith which is without perversity, [and] the incomprehensibility of the coming [of our Lord] in the flesh. Now in whatsoever way thou shalt thresh the matter with the mind, thou wilt find that this miracle is in the greatest degree beyond all possibility of investigation.

For the mind is too feeble which seeketh to discover how God, Who is immutable, became man, and how the Word, Who cannot mingle [with anything], became united unto clay, and how the impassible God became a form in the flesh without having changed: because He is of the Father Who hath no beginning, and because He cannot be depicted. For He Himself is very God, and, without falsehood, man; with the Father because He is equal in substance; with myself because He is equal in race, [except] that He hath not sinned. Of Divine Nature. Uncreate is He. [His] assumption [of humanity] is without falsehood. And He is One, the Son, and is not divided into Two Natures, but the Adorable Government hath united to the Two Natures One Person. One is the Son, even though the heretics scoff, and the Jews rave, | and the heathen are shaken [in Fol. 48 a col. 1 derision]. He was not separated from the Father, and

¹ If correctly published the text is corrupt.

dwelt with the children of men. He took upon Himself flesh, and was not changed. He became man, and was not separated (or, divided). The whole of Him was in heaven, the whole of Him was on earth, and in every place is the whole of Him, for the Divine Nature cannot be divided. He endured sufferings in that which He put on (i. e., flesh); He was free from sufferings because of that which He was. We say the Son, not God, Who is of grace, but by Nature God the Word: as the Son of the Father in Nature indivisible; Wisdom, as the Governor of things divine and human; Power, as the Preserver of all things which exist; Truth, as the veritable Form of the Father; Image, as equal in substance with His Begetter Who is immutable; Light, as the Sun of souls; Life, for in Him we live, and move, and have our being; Righteousness (or, Justice), as He Who rewardeth every man according to his works; Holiness, as the destroyer of sin; Salvation, as He Who by blood bought the world; Resurrection, as the Restorer of him that had been cast into the grave.

But is it necessary that I should say other things? I say, however, O Jew, and I am not ashamed, and I will cry with a loud voice: it was the adorable Dispensation of God that negotiated my | redemption. For what He was, He was because of Himself. What He became, He became because of me. He wrought wonderful things as God, and He bore sufferings as the Son of man. In what He was He remained. And because He loved He became man, because of the leaven of that which had been formed (i. e., the lump) He is the Son of man, for in truth having taken flesh from a woman He was born [like a man]. He is the Way, like a guide, to the Father; the Door, like one who leads into the Paradise; the Shepherd, like him that seeketh [the sheep] which he hath lost; the Ram, like one who is sacrificed on behalf of the world; the Lamb, as the Purifier of the uncleanness of the world.

The Divine Dispensation of God [worketh] in many ways. High priest, that is, He was God, [and] He was. Without mother, that is, He was superior to us. Without father, that is, He was like unto us. He was not reckoned among the generations in any place. Above He was ineffable: below (i. e., on the earth) He was never expounded, and in every place He could not be interpreted. Body, soul, mind, He assumed, that through all these He might become (?) a likeness [of ourselves].

Because of these things, and because He redeemed [thee], be ashamed, O Jew, and also because of the sufferings which He bore for thee, and the miracles [which He wrought] on thy behalf. But [thou sayest], Are they miracles? And, O fighter against God, what hast thou to shew in this respect which can be compared with what we have? Which | miracle is more worthy of admiration: Fol. 48 b col. 1
the heaven which rained bread, or the God Who put on flesh? The sea which was divided by the passage [of the Israelites], or the Virgin who, after giving birth to a child, was still a virgin? The rod which turned a rock into a watery deep, or the Cross which bought and sanctified the world? Be ashamed of [these] miracles [, O Jew], and worship thou Him that put on flesh.

But [thou sayest,] are these | things [truly] miracles? Fol. 48 b col. 2
These (i. e., the following) I say [are] miracles. The conception which took place without seed. Birth-pangs which did not follow carnal union. The Virgin undestroyed. Virgin and mother, and virgin again. The course of the star [in the East]. The praise of the angels. The fear of the shepherds. The presentation of the offerings of the Magians. The obedience (or, submission) of the sea. The flight of the winds. The walking on the sea. The stilling of the storm. The leaping of the paralytic. The keen sight of the blind men. The smiting of the devils. The resurrection of the dead. The tottering of Creation. The

lamentation of the heavens. The darkening of the Sun. The rending of the rocks. The cleaving of the Temple. The overthrow of Sheol. The emptying of the graves. The death of the thief. The fixing of the handwriting [on the Cross]. The dissolution of the Synagogue. The growth of the Church. The increase of the fear of God. The worship of the Cross. And when thou hast vomited forth error, proclaim, with Moses, 'This is my God, and I will worship Him'—to Him be praise, and honour, for ever and ever. Amen.

Here endeth the Discourse of the Sabbath
which bringeth in the Fast.

THE HOMILY PREACHED BY PROCLUS,
BISHOP OF CYZICUS, ON THE INCAR-
NATION OF OUR LORD JESUS CHRIST
ON THE DAY OF THE FESTIVAL OF
THE NATIVITY.

(Brit. Mus. MS. No. 16,200 (A), with variants from
Oriental No. 749 (B).)

ድርሳን፡ ዘጳቅሎስ፡¹ (*sic*) ጳጳስ፡ በሀገረ፡ ቂዝቆስ፡ ዘዳረሰ፡
በቂስጦንጢኑጳሊስ፡ በበዐለ፡² ጌኖ፡ በእነተ፡ ትስብእቱ፡
ለእግዚእነ፡ ሊዖሱስ፡ ክርስቶስ፡ እነዘ፡ ሀሎ፡ ኖስጦርስ፡
ዕልው፤ ከመ፡ ይሠዕርወ፡ እነተ፡ ድንግል፡ ሀዐል፡ ዮሐን፡
ልሳነነ፡ ለኃውዮ፡ ወስተ፡ ወዳሴ፡ ትጽውዕ፡ ዛቲ፡³ ዕለት፡
ትከውነነ፡ መርሐ፡ መድኃኒት፡ ለእለ፡⁴ ተጋባእነ፡ ወለማኘ፤
እስመ፡ ንጹሕ፡ ዘአልበ፡ ጥልቀት፡ ለነገሩ፡ ወለትወልዳ፡
ለነስት፡ ሥክህ፡ ወእቱ፡ ዘነጻርስ፡ ወክብር፡ ሎቶን፡
በእነተ፡ ድንግል፡ ወእመ፡ ዛቲ፡ ክብርተ፡ ሲኖዶስ፡ ወነዮን፡
ሥድር፡ ወባሕር፡ | ይኬልላሃ፡⁵ ለድንግል፡ ባሕርሰ፡ ዘባኖ፡
መጢዋ፡ በዛኅነ፡⁶ ለአሕማር፡ ሥድርኒ፡⁷ እስመ፡
ዓሠሮሙ፡⁸ ለእለ፡ ይከይድዋ፡ በትፋሠሕት፡ ትትቄከፋ፡
ወታንፈርዕጽ፡⁹ ወትትኃሠይ፡¹⁰ ፋጥረት፡ ለነስተኒ፡¹¹
ይትከበራ፡ ወይትኃሠይ፡ ሰብእ፡ ወኩሉ፡¹² ሥድር፡ እስመ፡
ሐመ፡¹³ በዝኃት፡¹⁴ ኃጢአት፡¹⁵ ህዮ፡¹⁶ ፈድፋድ፡¹⁷ ጸጋ፡
ወጽድቅ፡ ለስተጋብሐት፡¹⁸ ቅድስት፡ ማርያም፡¹⁹ ዘይእቲ፡²⁰

A Fol. 117b
col. 2
B Fol. 98b
col. 1

B Fol. 98b
col. 2

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| ¹ ዘጽርቀሎስ፡ | ² በበዓለ፡ | ³ ወዛቲሂ፡ | ⁴ እለ፡ |
| ⁵ ይኬልልዋ፡ | ⁶ በዛኃነ፡ | ⁷ ወምድር፡ ኒ፡ | ⁸ አሠሮሙ፡ |
| ⁹ ወታንፈርዕ፡ | ¹⁰ ፍጥረት፡ ወትትኃሠይ፡ | ¹¹ ወአንስተኒ፡ | |
| ¹² በድሉ፡ | ¹³ ነብ፡ | ¹⁴ በዝኃ፡ | ¹⁵ ኃጢአት፡ ጥቁ፡ |
| ¹⁶ ህዮ፡ በዝኃ፡ | ¹⁷ ወፈድፋድ፡ | ¹⁸ ለስተጋብሐት፡ | |
| ¹⁹ ማረድ፡ and not written in red. | ²⁰ ዘይእቲ፡ | | |

A Fol. 118 a
col. 1

ነዋዩ፡ ድንግልና፡ ዘለልባ፡¹ መስና፡ ወይእቲ፡ በዳገግመ፡
አዳመ፡ ገንት፡ እንተ፡ መንፈስ፡ ወይእቲ፡² ጽምርተ፡ ህላዌ፡
ወይእቲ፡ በዐልተ፡³ መድኃኒት፡ እንተ፡ ቤዘወተነ፡ ጽርሕ፡⁴
ነጽሕት፡ እንተ፡ ባቲ፡ ተመርዓወ፡ ቃል፡ ለሠጋ፡ እንተ፡ በአማነ፡
ዕፀ፡ ጳጦስ፡ እንተ፡ ባቲ፡ ነፋስ፡ ወሊዖውዐዖ፡⁵ እሳተ፡
መለከት፡ እንተ፡ በአማነ፡ ዕራቃ፡ ደመና፡ ወጽፈቶ፡ መስላ፡
ሠጋሃ፡ ለዘመልዕልተ፡ ኪሩቤል፡ ወለዘእመሰማይ፡⁶ ዝኖመ፡
ነጽሕ፡ ፀመር፡⁷ ዘእመኔሃ፡⁸ ኖላዊ፡ ለብሰ፡ በግዓ፡
ማርያመ፡⁹ ዘይእቲ፡ ዓመት፡ ወእመ፡¹⁰ ወድንግል፡¹¹
ሰማይኒ፡¹² ይእቲ፡¹³ ዘይእቲ፡ ተነከተመ፡ እግዚአብሔር፡
ከነት፡ ኀበ፡ ሰብእ፡ ዘትስብእቲ፡ ለሕይወተነ፡¹⁴ መእናመ፡
ግርመት፡¹⁵ ዘባቲ፡¹⁶ ተለንመ፡ ዘሠጋሁ፡¹⁷ ዕፀብ፡ ልብሰቲ፡
ወገባሪሁ፡ መንፈስ፡ ቅዱስ፡ ወእናሚሁ፡ ዘእመልፀል፡
ጽላሎተ፡ ኃይል፡ ወከፋሎ፡ ዘእመጥነት፡ ሠጋሁ፡ ለአዳመ፡
ወፋዕመ፡¹⁸ ዘእመድንግል፡ ሠጋ፡ ነጽሕ፡¹⁹ ወመስቂሁ፡
ጸጋሁ፡ ዘለብሰ፡²⁰ ወኪኒዮሁ፡ ቃል፡ ዘበሰሚዐ፡²¹ አቡሁ፡
ለዘበሰማይ፡²² ሊዖገመር፡ ሊጸበበ፡²³ ማኅፀነ፡ ድንግል፡
ወተወልደ፡ እመብእሲት፡ አመላክ፡ ሊዕራቁ፡ እመሠጋ፡
ወሊብእሲ፡ ትሐት፡ አላ፡ አመላክ፡ መስለ፡ ሠጋሁ፡
ወዘትካት፡²⁴ እንቀጽ፡ ዘሰብእ፡ እንቀጽ፡ እድኅኖ፡ ዘጽድቅ፡
ረሰዖ፡²⁵ ዘተወልደ፡ ውኀበ፡ አርቄ፡²⁶ መድር፡ ህመዘ፡²⁷
ቂዓ፡²⁸ በሊሰሚዕ፡²⁹ ህዖ፡ ቃል፡ በሰሚዕ፡ በዊኦ፡³⁰ አሕዋዮ፡
ወለዘእመኔሃ፡³¹ ቀዳማይ፡³² ገባራ፡³³ ኃጢአት፡ ቃዮን፡

B Fol. 99 a
col. 1

A Fol. 118 a
col. 2

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| ¹ ዘአልቦ፡ | ² ይእቲ፡ | ³ በዐለ፡ | ⁴ ጽርኹ፡ | ⁵ ወኢያውዲያ፡ |
| ⁶ ዘእመሰማይ፡ | ⁷ ፀጥር፡ | ⁸ ዘእመኔህ፡ | ⁹ ማረያ፡ | |
| ¹⁰ ወእመሂ፡ | ¹¹ ድንግል፡ | ¹² ወሰማይኒ፡ | ¹³ Omits ይእቲ፡ | |
| ¹⁴ ለሕወትነ፡ | ¹⁵ ግሩም፡ | ¹⁶ ዘቦቲ፡ | ¹⁷ ዘሥጋዊሁ፡ | |
| ¹⁸ ወፋእመኒ፡ | ¹⁹ ነጽሕ፡ ሥጋ፡ | ²⁰ ለዘለብሰ፡ | ²¹ ዘበሰሚዓ፡ | |
| ²² ወዘሰማይ፡ | ²³ ሊጸበበ፡ | ²⁴ ዘትካት፡ | ²⁵ ራሲያ፡ | ²⁶ አርቄ፡ |
| ²⁷ ኅምዘ፡ | ²⁸ ቂዓ፡ | ²⁹ በሰሚዕ፡ | ³⁰ በዊኦ፡ | ³¹ ወዘእመኔሃ፡ |
| ³² ቀዳማዊ፡ | ³³ ገባራ፡ | | | |

ተወልደ፡ እመኔሃ፡¹ ካዕበ፡ ተወልደ፡² መድኃኒኒ፡ ሊዋሱስ፡
 ክርስቶስ፡³ ዘእንበለ፡ ዘርእ፡ ሠረፀ፡⁴ ወሊኃፈረ፡ መፋቀረ፡
 ሱብእ፡ ተወልደ፡ እመብእሲት፡ እስመ፡ ሕይወት፡ ውእቱ፡
 ተግባሩ፡ ወሊጦቀ፡ ኃይሮ፡ ውስተ፡ ማኅፀኖ፡ ዘውእቱ፡
 ፈጠራ፡⁵ እንበለ፡⁶ ኃሣር፡ ሱብሰ፡ ሊካበረት፡ ድንግለ፡
 ወሊዳ፡ ለመላክ፡ ለማነ፡⁷ ብእሲ፡⁸ ትሉት፡⁹ ዘተወልደ፡
 እመኔሃ፡ ወሊመንክር፡ ልደቱ፡ እመሰ፡¹⁰ እመድኃኒ፡ ወለደት፡
 ካበረት፡ ድንግለ፡ ለማነ፡ መንክር፡¹¹ ዘተወልደ፡ ወእንዘ፡
 ዕፁት፡¹² መዐፁት፡¹³ ቦእ፡ ለመላክ፡ ፋማስሂ፡¹⁴ ረድሖ፡
 ጽጦረ፡ ህላዌሁ፡¹⁵ ለእሚሮ፡ ጸርሐ፡ ወይቤ፡ እግዚእዎ፡
 ወእመላኪዎ፡ ሊትኃፈር፡ ልደቱ፡ እመብእሲት፡ እስመ፡
 ይእቲ፡ ኮነተነ፡ መክንያተ፡ መድኃኒት፡ ሱብሰ፡ ሊተወልደ፡
 እመብእሲት፡ እመ፡¹⁶ ሊሞት፡ በሠጋሁ፡ ወሱብ፡¹⁷ ሊሞተ፡
 እመሊሠዐሮ፡¹⁸ በሞቱ፡ ለዘይእኅዝ፡ ሞተ፡ ደያ፡ ብሎስ፡
 ሊኃሣር፡ ለነዳቂ፡ ኃይር፡¹⁹ ኃበ፡ ዘሐነጽ፡²⁰ ወሊሞማስኖ፡
 ጽቡር፡ ለገባሩ፡ ለብሐ፡ ሱብ፡ ይሑድከ፡ ልህኡቶ፡
 ወከማሁ፡²¹ ሊሞማስኖ፡ ልደቱ፡ ዘእመድንግል፡ ንጽሕ፡
 ወሱብ፡ ፈጠራ፡²² ሊጦቀ፡²³ ወከማሁ፡ ሱብ፡ ይተወለድ፡
 እመኔሃ፡ ሊማሰነ፡ ኦከርሠ፡ ዘባቲ፡ ተጽሕፈ፡ ግዕዛንነ፡²⁴
 ለኡሱ፡ ዓለመ፡ ለማኅፀን፡ ዘቦቱ፡ ተገብረ፡ ወልታ፡ ዘሞት፡
 ኦገራህተ፡ ዘባቲ፡ ሠረፀ፡ ዘፋጥረት፡ ሐራሲ፡ ዘእንበለ፡
 ዘርእ፡ ኦጽርሕ፡²⁵ ዘቦቱ፡ ኮነ፡²⁶ እግዚአብሔር፡²⁷ ሊቀ፡
 ካህናት፡ ለኮ፡ ህላዌሁ፡²⁸ ዘሚጠ፡²⁹ ለላ፡ በመሕረት፡³⁰

B Fol. 99 a
col. 2A Fol. 118 b
col. 1

¹ ወእመኔሃ፡ ² Omitted. ³ ሠረፀ፡ ⁴ ፈጠራ፡ ⁵ ዘእንበለ፡
⁶ እማነ፡ ⁷ ብእሲ፡ ⁸ ትሉት፡ ⁹ ወእመሰ፡ ¹⁰ መንክር፡ ውእቱ፡
¹¹ ዕፁወ፡ ¹² መዓፁት፡ ¹³ ወትማስኒ፡ ¹⁴ ህላዌሁ፡
¹⁵ እመሊሞት፡ (*sic*). ¹⁶ ወሱብ፡ ¹⁷ ሠዓር፡ ¹⁸ ንደር፡
¹⁹ ሐነጽ፡ ²⁰ ከማሁ፡ ²¹ ይፈጥራ፡ ²² ሊጠለቀ፡ ²³ ከማሁ፡
²⁴ ተጽሕፈ፡ ግብረ፡ ግዕዛንነ፡ ²⁵ ኦጽርኅ፡ ²⁶ እግዚአብሔር፡
²⁷ ኮነ፡ ²⁸ ህላዌሁ፡ ²⁹ ዘሚጠ፡ ³⁰ በመሕረት፡

B Fol. 99 b
col. 1
A Fol. 118 b
col. 2

ለብሰ፡ ዘከመ፡ ሂመቱ፡ ለመልክ፡ ጽዴቅ፡፡ ወይእዚኒ፡
ነነግር፡ ቃል፡ ለሀገ፡ ኮነ፡ ወለእመ፡ አይሁድ፡ ለቦዩ፡ ለሚኒ፡
ለእግዚአብሔር፡ እግዚአብሔርሰ፡ ለሀገ፡ ገብር፡ ለብሰ፡
ወለእመ፡ አረሚ፡ ሐለይወ፡¹ ለመሠጢር፡ በእንተዝ፡
ተጽሕፈ፡ ለአይሁድ፡ ዕቅፋት፡ ወለእሕዛብ፡ ዕበድ፡
ዘወገእቱ፡ መስቀል፡ መልዕልተ፡ ነሱ፡ ነገር፡ ወእቱ፡
መንክር፡፡² ሶበ፡ | ሊኃደረ፡³ ቃል፡⁴ ወስተ፡ ማኅፀን፡
እመሊክበርኒ፡⁵ ለሀገ፡ ደበ፡ መንበረ፡ ዕበይ፡ ሶበ፡ ኃሣር፡
ወእቱ፡ ለአመላክ፡ ኃደር፡ ወስተ፡⁶ ማኅፀን፡ ኃሣረ፡
እመከኖሙ፡ ለመላእክት፡ ይተለእኩ፡ ለእጋለ፡ እመሕዋው፡
ዘበህላዊሁ፡፡⁷ አልቦ፡ ሕማመ፡ በእንተ፡ መሕረትኒ፡ ኮነ፡
ዘየሐመመ፡ በሀገሁ፡ ወሊኮነ፡ በረኪብ፡ ሂመት፡ ዘኮነ፡
አመላክ፡ ክርስቶስ፡ ሐሰ፡፡⁸ ሐሳ፡ በእንቲለኒ፡⁹ እንዘ፡
አመላክ፡ ወእቱ፡ ኮነ፡ ሱብእ፡ ወከመዝ፡ ነአመን፡ ወኮነ፡¹⁰
ሱብእ፡ ዘኮነ፡ አመላክ፡ ወዘተመይጠ፡¹¹ ዘንስብክ፡፡¹²
ሐሳ፡ እግዚአብሔር፡¹³ ዘተሠገወ፡ ነአመን፡ ወእንቲለሁ፡
ዓመተ፡¹⁴ እመ፡¹⁵ ረሰዋ፡ ወበህላዊ፡¹⁶ መለኮቱ፡ አልቦ፡
እመ፡¹⁷ ወበህላዊ፡¹⁸ ዘሀገ፡¹⁹ አልቦ፡ ሐብ፡ በመድር፡
ወመስለ፡ ሐብ፡ ሀሎ፡፡ እፎ፡ ይመስሎ፡ መልክ፡ ጽዴቅ፡
ዘሊተጽሕፋ፡²⁰ እቡሁ፡ ወእመ፡ እመ፡ ትሑት፡ ብእሲ፡
ወእቱ፡ ክርስቶስ፡ ሊኮነ፡ ዘአልቦ፡ እመ፡፡ እስመ፡ ቦቱ፡
እመ፡²¹ በመድር፡ ወእመ፡ አመላክ፡²² ወእቱ፡ ከዊኖሂ፡²³
እመሀገ፡ ሊኮነ፡ ዘአልቦ፡ | ሐብ፡ እስመ፡ ቦቱ፡ ሐብ፡

A Fol. 119 a
col. 1

¹ የሐወልደዎ፡ ² መንክሩ፡ ³ ሊኖረ፡ ⁴ Is omitted here
and placed after ወስተ፡ ማኅፀን፡ ⁵ እመሊክበር፡ ⁶ ደበ፡ ማኅፀን፡
⁷ ዘበህላዊሁ፡ ⁸ ሐሰ፡ ⁹ በእንቲለኒ፡ ኮነ፡ ሱብእ፡ እንዘ፡ አምላክ፡፡
¹⁰ ወእኩ፡ ¹¹ ዘተመይጠ፡ ¹² ንሰብክ፡ ¹³ ለእግዚአብሔር፡
¹⁴ አምተ፡ ¹⁵ እም፡ ¹⁶ ወበህላዊ፡ ¹⁷ ወበሰማይ፡
¹⁸ ወበህላዊ፡ (sic). ¹⁹ Is omitted. ²⁰ ዘሊተጽሕፈ፡ ²¹ እም፡
²² አምላክመ፡ ²³ ከዊኖ፡

በሰማይ፡ ይእዜሂ፡¹ ለክርስቶስ፡² አልበ፡ እመ፡ በላዕሉ፡
እስመ፡ ፈጠራ፡ ወእቱ፡ ወአልበ፡ ሉብ፡ በታሕቱ፡ | እስመ፡
ተፈጥረ፡ በሠጋሁ፡ ኃፈር፡ ጥቀ፡ አምኃሁ፡³ ለመልአክ፡
እስመ፡ ገብርኤል፡ ስሙ፡ ለዘአምኃ፡⁴ ለማርያም፡
ወትርጋሜሁ፡ በዕብራይስጥ፡ አምላክ፡ ወእቱ፡ አቅደመ፡⁵
አምኑታ፡⁶ ከመ፡ ይተአመን፡ ሠጋዊሁ፡⁷ ለቡ፡ ሉብእሲ፡
መክንያተ፡ መጽሐቱ፡ ወሰብሕ፡ ኃይሎ፡ ዘተሠገወ፡⁸
ብዙኃ፡ ትፈደ፡ ፍጥረተ፡⁹ ሰብእ፡ ወኃቢ-እቱ፡ እመፋደሁ፡¹⁰
እስመ፡ በአዳመ፡ ረሰዋን፡¹¹ ኃጥሉን፡ ወአግብርተ፡ ሉጥረዋን፡
ደብብሎስ፡ ማኅቶተን፡¹² እንዘ፡ ይጸውር፡ ወክርታሲሁ፡
ረሰዋ፡ ሕማመ፡ ሠጋን፡ ወይቀውመ፡ እኩይ፡ ጸሐፊ፡¹³
ፋልስጥ፡ ወተመዋን፡ እንዘ፡ ይረኢ፡¹⁴ መጽሐፈ፡ ዕዳን፡
ወይተፈጸዋን፡ በሞተ፡¹⁵ እመዝኤ፡ ኩሉ፡ መፋትው፡ ይእዜሂ፡
፱ ሊይኩን፡ ፬ ለኩልን፡ ይተፈዋን፡¹⁶ ዘአምቅስትን፡ እስመ፡
ኩሉ፡ በ፬ዘከማሁ፡¹⁷ እግዚእን፡ ይተወሀብ፡ ለቤዛን፡
እስመ፡ ሎቱ፡ ኩሉ፡ ጽድቅ፡ ለአድኃኖ፡ ብእሲሰ፡ ትሁት፡¹⁸
አዳኅኖ፡ | እመኢክህለ፡ እስመ፡ ወእቱ፡¹⁹ ይፈደ፡ መስሌን፡
ዕዳ፡ መልአክሂ፡²⁰ እመኢክህለ፡ ተሳይሞትን፡²¹ እስመ፡
አልበ፡ በዘይቤዝወን፡ ሠጋ፡ መፋትውኪ፡²² ይእዜ፡
ኃቢ-አት፡ ዘአልበ፡ ይመት፡ በእንተ፡ ኃቢ-አትን፡ በሠጋሁ፡
እስመ፡ ዛቲ፡²³ መክንያተ፡ ይእቲ፡²⁴ ለንተ፡ ታድኅነን፡
በእንቲሉን፡²⁵ | ለወእቱ፡²⁶ ፈጠራ፡ ዘወእቱ፡ እመዘ፡ አልበ፡
ፈጠሮ፡²⁷ ለኩሉ፡ ወአምጽኦ፡ ወስተ፡ ህልው፡²⁸ ሊስዑን፡

B Fol. 99 b
col. 2A Fol. 119 a
col. 2B Fol. 100 a
col. 1

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| ¹ ወይእዜሰ፡ | ² ክርስቶስ፡ | ³ አምኃሁ፡ | ⁴ ዘአምኃ፡ |
| ⁵ አምኖታ፡ | ⁶ አቅደመ፡ | ⁷ ሠጋዊሁ፡ | ⁸ ለዘተሰብኦ፡ |
| ⁹ ቀዳሚ፡ ፍጥረተ፡ | ¹⁰ ምፍደዩ፡ | ¹¹ ለዘልክ፡ ረሰዩ፡ | ¹² ማንተተን፡ |
| ¹³ ጸሐፊ፡ | ¹⁴ ደርኢ፡ | ¹⁵ በሞት፡ | ¹⁶ ይትፈደዩ፡ |
| ¹⁷ ዙሉ፡ አሰሳ፡ ፀዘከማሁ፡ | ¹⁸ ትሁት፡ | ¹⁹ ወእቱሂ፡ | |
| ²⁰ መልአክሂ፡ | ²¹ ተሳይሞተን፡ | ²² መፋትው፡ | ²³ ዛቲመ፡ |
| ²⁴ ይእቲ፡ በእንተ፡ ኃቢአት፡ እንተ፡ ታድኅነን፡ | | | ²⁵ በእንቲሉህ፡ |
| ²⁶ ወእቱ፡ | ²⁷ ዘፈጠሮ፡ | ²⁸ ህልዎ፡ | |

ሎቱ፡ ወሊሙንተኒ፡¹ ለጸግወ፡ ወለውሂብ፡ ይእዜሂ፡ ረከበ፡²
 ጽኑዕተ፡ ወደሎተ፡³ ሕይወት፡ ለመሉብሰን፡⁴ ወሰዕረተ፡⁵
 ጥተ፡ እንተ፡ ትጸሎ፡ ወበከመ፡ የእመር፡ ውእቱ፡ ተሠገወ፡
 ወኮነ፡ ሰብእ፡ ከግነ፡ ወጥተ፡ በዘተሠገወ፡ ወቤዘወ፡
 በዘለብሰ፡፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ዘበቱ፡ ረከብነ፡
 ወጸመ፡⁶ ቤዛነ፡⁷ ኅድገተ፡ ኃቢአትነ፡⁸ ዝንቱ፡ ነገር፡
 ሊለባዕድ፡⁹ ወተገብረ፡¹⁰ ሊመዌት፡ እስመ፡ ውእቱ፡
 ዘሊይመውት፡፡ ወዘከግሁኒ፡ ባዕድ፡ በሠጋሁ፡ አልበ፡¹¹
 ወሊይከውን፡ ወሊይሄሎ፡ ዘእንበለ፡ ውእቱ፡ ባሕቲቱ፡
 ዘእመድኅግል፡ ተወልደ፡ እመላክ፡፡ ተሠጌወ፡¹² ወኮነ፡¹³
 ለመድሎተ፡ እንተ፡ ትደለው፡¹⁴ መስለ፡ ብዙኃን፡ ዘቤዘ|ውነ፡
 ለእለ፡ አበሰነ፡ አላ፡ ለእንተ፡ ተዐቢ፡¹⁵ እመኔነ፡ እመኹልነ፡
 በኹሎ፡ ነገር፡ ወበኹሎ፡ ሐሳብ፡ ቤዛ፡ ቤዘውነ፡ በከዊነ፡
 ወልድ፡ ዘዕሩይ፡ መስለ፡ አቡሁ፡ ያድኅን፡ ወበከዊነ፡ ፈጣሪ፡
 ኃይሎ፡ ዘሊይነትግ፡¹⁶ ወበከዊነ፡ መፍቀሪ፡¹⁷ ሊያስተቶ፡
 መሐር፡¹⁸ አላ፡ ሐመ፡ በእንቲአነ፡ ገሃደ፡ ወበእንተ፡ ከዊነ፡
 ሊቀ፡ ካህናት፡ ስእለተ፡ ዚእነ፡¹⁹ አብእ፡²⁰ ኅበ፡ አቡሁ፡
 መእመን፡፡ ወሊይተጫቀስ፡ ወዘ|ከመዝ፡²¹ ባዕድ፡ አው፡
 ዘይመስሎ፡ በሊይቱ፡ ይተረከብ፡ ወሊበመንት፡²² ወርሊ፡
 ፋቅሮ፡ ዘበኅበ፡²³ ሰብእ፡ ፈተወ፡²⁴ ተኸኅነ፡ ወለእመ፡²⁵
 ሰቀልወ፡ ለሕየወ፡ መውቶሙ፡ ወጫጠ፡ አበሳሆሙ፡ ለእለ፡
 ቀተልወ፡ ውስተ፡ መድኃኒት፡ ትሁትኬ፡²⁶ ብእሲ፡²⁷
 እመሊክህለ፡ አድኅኖ፡፡ እስመ፡ ትሁት፡²⁸ ውእቱሂ፡

A Fol. 119 b;
col. 1

B Fol. 100 a
col. 2

- | | | | |
|----------------------|---------------------------|-----------------------|-----------------------|
| ¹ ወሊሙንት፡ | ² ረከባ፡ | ³ ወድልውት፡ | ⁴ ለመሉብሰን፡ |
| ⁵ ወሥዕረተ፡ | ⁶ ቤዛነ፡ | ⁷ ባደሙ፡ | ⁸ ኃቢአት፡ |
| ¹⁰ ኢተገብረ፡ | ¹¹ አልቦቹ፡ | ¹² ተሠጊዎ፡ | ¹³ ወአኩ፡ |
| ¹⁵ ተግቢ፡ | ¹⁶ ዘሊይትነት፡ | ¹⁷ መፍቀሪ፡ | ¹⁸ ምሂር፡ |
| ¹⁹ ዘአኩ፡ | ²⁰ Is omitted. | ²¹ ወበዘከመዝ፡ | ²² ወሊበመንት፡ |
| ²³ ዘኸባ፡ | ²⁴ ፈቲዎ፡ | ²⁵ ወለእለ፡ | ²⁶ ትሁት፡ |
| ²⁸ ትሁት፡ | | | ²⁷ ብእሲ፡ |

ይፈቅድ፡ ዘያድኅኖ፡ ፡፡ በስመ፡ ይቤ፡ ጳውሎስ፡ ኩልነ፡
 ለበስነ፡ ወላበሳነ፡ ያቅርብነ፡ ለዲያብሎስ፡ ወዲያብሎስ፡
 ይሚጥወነ፡ ለጦት፡ ወውስተ፡ ዐቢይ፡ ሕግሥ፡ ንነ፡
 ትውልደ፡ ሰብእ፡ ዘይባልሕ፡ ¹ ልልቦ፡ እለኒ፡ ² ተፈነው፡ ³
 ዓቀብተ፡ ⁴ ሠራይ፡ ⁵ ነቢያት፡ ስእኑ፡ ⁶ ለሕይወ፡ | ወሰብ፡
 ርእዩ፡ ከመ፡ እመኩሉ፡ ኪነ፡ ዘሰብእ፡ ዓፀብ፡ ⁷ ቀኅል፡
 ዘእመሰማይ፡ ዓቆቤ፡ ሠራይ፡ ጸሪሆመ፡ ይጽውፀ፡
 በዘይቤ፡ ⁸ እግዚአ፡ ለጽኑነ፡ ሰማያዊነ፡ ወረድ፡ ⁹ በዘይቤ፡ ¹⁰
 ለሕይወኒ፡ ¹¹ ወሰሐዩ፡ ¹² በዘይቤ፡ ¹³ ለነሠእ፡ ኃይለስ፡
 ወነሐ፡ ለድኅነነ፡ ፡፡ በዘይቤ፡ ¹⁴ ከማሁ፡ ይኅድር፡
 እግዚአብሔር፡ መስለ፡ ሰብእ፡ ¹⁵ በዘይቤ፡ ¹⁶ ፍጡን፡
 ይርከብነ፡ መሕደትስ፡ እግዚአ፡ ¹⁷ ወበ፡ ዘይቤ፡ ለሌ፡ ሊተ፡
 እግዚአ፡ ¹⁸ እስመ፡ ኃልቀ፡ ¹⁹ ሄር፡ እመድር፡ ወበ፡ ዘይቤ፡
 እግዚአ፡ ነጽር፡ ወስተ፡ ረደኦትዩ፡ እግዚአ፡ ለፍጥነ፡
 ረደኦትዩ፡ ወበ፡ ዘይቤ፡ ዘሀሎ፡ ይመጽእ፡ ወሊይጐንደ፡
 ወበ፡ ²⁰ ዘይቤ፡ ተረሳቢነ፡ ከመ፡ በግዕ፡ ዘተገድፈ፡
 ኃሠሠ፡ ²¹ ለገብርክ፡ ወበዝንቱ፡ ኩሉ፡ ሊይተሐዋዩ፡ ²²
 ለፍጥረት፡ ፡፡ እነዘ፡ ትተገፋዕ፡ ²³ ዘበእማነ፡ ነጉሠ፡
 በህላዌሁ፡ ለሳ፡ መጽአ፡ ዘሀሎ፡ ወትረ፡ ወወሀበ፡ ቤዛ፡
 ዘዚአሁ፡ ወበእነተ፡ ትውልደ፡ ²⁴ ሰብእ፡ ²⁵ ወሀበ፡ ሳውሳጦ፡ ²⁶
 ለጦት፡ ዘእመድኅግል፡ ለብሐ፡ ሠጋ፡ ወተሳዋጦ፡ ለዓለሙ፡
 እመርገመ፡ ሐፊት፡ ²⁷ ይእዚኪ፡ ዘቤዘወነ፡ ሊኮነ፡ ት|ሐተ፡

A Fol. 119 b
col. 2B Fol. 100 b
col. 1A Fol. 120 a
col. 1

- ¹ ወዘይባልሕ፡ ² ወእለሰ፡ ³ ተፈነዉ፡ ⁴ ዐቀብተ፡
⁵ ሥረይ፡ ⁶ ስዕኔ፡ ⁷ ዐፀብ፡ ⁸ ወቦ፡ ዘይቤ፡
⁹ On the margin ደዊት፡ የሣዩ፡ i.e. in the Psalms. ¹⁰ ወቦ፡ ዘይቤ፡
¹¹ ለሕይወኒ፡ and adds እግዚአ፡ ¹² On the margin ሐፊት፡ ዘፍጥረ፡
 i.e. in the Pentateuch (Genesis). ¹³ ወቦ፡ ዘይቤ፡ ¹⁴ ወቦ፡ ዘይቤ፡
¹⁵ ደዊት፡ ርፎ፡ ¹⁶ ወቦ፡ ዘይቤ፡ ¹⁷ ኢሰየያስ፡ (Isaiah).
¹⁸ Is omitted. ¹⁹ ሐልቀ፡ ²⁰ On the margin ደዊ፡ ሸገፎ፡
²¹ ነጉሥ፡ ²² ሊተሐደዩ፡ ²³ ትተገፋእ፡ ²⁴ ትወልድነ፡
²⁵ ሰብእ፡ ²⁶ ተውላጦ፡ ²⁷ ሕገ፡ ሐፊት፡

ብእሲ፡¹ ኦአይሁዳዊ፡ እስመ፡ ትወልዳ፡ ሱብእ፡ ቅኑይ፡
 ለኃቢሉት፡ ስነ፡ ወቤዘወነ፡ ወሊሶነ፡ አመላክ፡ ሰራቄ፡²
 እመሠጋ፡ እስመ፡ ሠጋ፡ ጸረ፡³ አመንኪወስ፡⁴ ሶቡሰ፡
 ሊለበስነ፡ እመሊደድኃነነ፡ አላ፡ ወስተ፡ ከሮሠ፡ ድንግል፡
 ለዘአቦሰ፡ ህዋ፡ ለብሰ፡ ወበህዋ፡ ስነ፡ ተውላጥ፡ ግሩመ፡
 ዘቤዘወነ፡ ወአገ፡ መንፈስ፡ ዘተሠገወ፡ አላ፡ ወእቱ፡ ወልድ፡
 ነሠእ፡ እመድንግል፡ ሠጋ፡⁵ መንፈስ፡ ጸለላ፡ ለወልድ፡
 ተሠገወ፡ እመኔሃ፡ እመሰ፡⁶ ትቤ፡ ካልእ፡ ክርስቶስ፡
 ወካልእ፡ ቃል፡ ሊሶነ፡ በሠላሲ፡ ዘዋእመን፡⁷ አላ፡ በርባዔ፡
 ይእዜኒ፡⁸ ሊትስጥጥ፡⁹ ልብስተ፡ ሠጋሁ፡ ዘእመ|ላዕሉ፡
 ተአንመ፡ ሊትዡን፡ ረድኦ፡ ለአርዮስ፡ እስመ፡ ዝክቱ፡
 በጽርረት፡ ይመትር፡ ዘሠላሴ፡ ህላቄ፡ አንተሂ፡¹⁰ በጽርረት፡¹¹
 ጽመረተ፡ ህላቄሁ፡¹² ለክርስቶስ፡ ሊትሌሊ፡ መኑ፡
 አስተርአዮመ፡ ለእለ፡ ይነብሩ፡ ወስተ፡ ጽልመተ፡ ወጽላሎተ፡
 ጥት፡ ወመኑ፡ ወእቱ፡ ዘይነብር፡ ወስተ፡ ጽልመተ፡
 ስመዎ፡ ለጳውሎስ፡ በከመ፡ ይቤ፡ ዘባልሐነ፡¹³ እመሠልጣነ፡
 ጽልመተ፡ ወካዕቦ፡ ይቤ፡ እስመ፡ ቀ|ደመ፡ ጽልመተ፡
 አንተመ፡ ወመኑ፡¹⁴ ወእቱ፡ ዘአስተርአዮ፡ ዳዊት፡
 ይጫህረነ፡¹⁵ እነዝ፡ ይብል፡ ቡሩክ፡ ዘይመጽእ፡ በስመ፡
 እግዚአብሔር፡ ወመኑ፡ ወእቱ፡ ዝነቱ፡ ዘይመጽእ፡
 ንስማዕ፡ እመዳዊት፡ ካዕቦ፡ ገሀደ፡¹⁶ እግዚአብሔር፡
 እግዚእ፡ አስተርአዮ፡ ለነ፡ ተጸመረ፡¹⁷ ህላቄ፡ ጽመረተ፡¹⁸
 ወነበረ፡¹⁹ ዘእንበለ፡ ሚጠት፡ መጽኦ፡ ለአድኅኖ፡
 ወመፋትወ፡ በጥተ፡²⁰ ዚለሁ፡ ዝንተ፡²¹ ኩሎ፡ እፎ፡

B Fol. 100 b
col. 2

A Fol. 120 a
col. 2

¹ ብእሲ፡ ² ፀራቄ፡ ³ ፀረ፡ ⁴ አማኔኤያዎስ፡ ⁵ Is omitted.
⁶ ወእመሰ፡ ⁷ ዘነአምን፡ ⁸ ይእዜኒ፡ ⁹ ትሥጥጥ፡
¹⁰ ወአንተሂ፡ ¹¹ Is omitted. ¹² ህላቄሁ፡ ¹³ ዘይባልሐነ፡
¹⁴ ወመኑኤ፡ ¹⁵ ይጫህረከ፡ ¹⁶ ገሃደ፡ ¹⁷ ተፀምረ፡
¹⁸ Is omitted. ¹⁹ ወነበረ፡ ጽመረ፡ ²⁰ በመዊት፡
²¹ ወዘንተ፡

እመክህለ፡ ብእሲ፡ ትሐተ፡ ለድሃኖ፡፡ ለመላክሂ፡¹ ዕሬቁ፡
 እመሠጋ፡² እመኢክህለ፡ ሐሚመ፡ ሐላ፡ እንዘ፡ ለመላክ፡
 ውእቱ፡ ኮነ፡ ሰብአ፡ ወበመለኮቱ፡ ያድሃን፡ ወበዘተሠጋው፡
 ሐመ፡ በሠጋሁ፡፡ ወበእንተዝ፡ ሰብ፡ ርእየቶ፡ ቤተ፡ ክርስቲያን፡
 እንዘ፡ ይኬልልው፡ በእክሊለ፡ ሠክ፡ እንዘ፡ ታበክዖ፡
 ለመከራብ፡ ትብል፡ ለዋሌዳ፡ ሊዋራሳሌመ፡ | ጸዓ፡³ ወረሐዖ፡⁴
 ለክሊለ፡ ዘከለለቶ፡ እሙ፡፡ እስመ፡ ውእቱ፡ ለብሰ፡
 ለክሊለ፡ ዘእመሐስዋክ፡⁵ ወሐሕዖው፡ ዘእመሐስዋክ፡
 ሕማመ፡ ውእቱ፡ ዘሀሎ፡ በሕፅነ፡ ለቡሁ፡ ወበማኅፀን፡⁶
 ድንግል፡ ውእቱ፡⁷ በሐእ | ዳው፡ እሙ፡ ወበሐክኖ፡ ነፋሳት፡
 ይሴባሕ፡ ውእቱ፡ ዘእመላእክት፡ ይስግድ፡ ወመስለ፡
 መጽብሐን፡ ይረፋቅ፡ ውእቱ፡ ዘሰራፊልኒ፡⁸ ይሔውጽው፡፡⁹
 ወጸላጠክ፡ የሐተቶ፡ ገብር፡ ይጽፋሉ፡¹⁰ ወፋጥረት፡ ትርእድ፡¹¹
 እመኒሁ፡ ለመስቀል፡ ይተክልው፡ ወመንበር፡ ሊዓርቀ፡¹²
 በመቃብር፡ ይተዓፃ፡¹³ ወሰማዖ፡ ይስፋሕ፡፡ ከመ፡ ሠቅ፡
 ወበመለኮቱ፡¹⁴ ንቁሕ፡ ለመውታን፡¹⁵ ይተሓቅ፡¹⁶ ወበሲሐል፡
 የሐውክ፡¹⁷ ወበዝዖ፡ በታሕቱ፡ ይተዓመፅ፡ ከመ፡ ሐሳዊ፡
 ወበላዕሱ፡ ይተቂደስ፡፡ እስመ፡ ቅዱስ፡ ውእቱ፡ ሐላ፡
 ዘከመዝ፡ እኔጽር፡¹⁸ መንክራቲሁ፡ ወእስብክ፡ መለኮቶ፡
 ለማኑሌልሰ፡ ለንቀጽ፡ ድንግል፡ ሊፈትሐ፡ ከመ፡ ሰብአ፡
 ወመዘግህተ፡¹⁹ ድንግልኖ፡ ሊበተከ፡ እስመ፡ ለመላክ፡፡
 ወበከመ፡ ቦሉ፡ በማኅፀን፡ ዘእንበለ፡ ሙስኖ፡ ተወልደ፡²⁰
 እስመ፡ ከማሁ፡ ተፀንሰሂ፡²¹ ቦሉ፡ እንበለ፡²² ሙስኖ፡
 ወወፅኦ፡ በከመ፡ ይቤ፡ ሕዝቅሌል፡ ነቢይ፡ ሚጢኒ፡

B Fol. 101 a
col. 1A Fol. 120 b
col. 1

¹ ወእመላክሂ፡ ² እመሠጋሁ፡ ³ ጸዓ፡ ⁴ ውትርእድ፡
⁵ ዘእስዋክ፡ ⁶ ወውስተ፡ ማንፀነ፡ ⁷ ውእቱ፡ ዘሀሎ፡ በእደው፡
⁸ ውእቱ፡ ጀሱራፊን፡ ⁹ ኢይሔውጽዎ፡ ¹⁰ ይጽፍዖ፡ ¹¹ ትርዕድ፡
¹² ሊዓርቁ፡ ¹³ ይተጻፍ፡ ¹⁴ ወመለኮቱ፡ ¹⁵ በሙታን፡
¹⁶ ይተጥለቁ፡ ¹⁷ የሀውክ፡ ¹⁸ እኔጽር፡ ምሥጢር፡ ¹⁹ ወመዘግሕተ፡
²⁰ ተወልደ፡ ዘእንበለ፡ ሙስኖ፡ እስመ፡ ²¹ ተፀንስ፡ ²² ዘእንበለ፡

A Fol. 120 b
col. 2
B Fol. 101 a
col. 2

በፍጥተ፡ ለንቀጽ፡ ዘቅድሳን፡ ጸፍፊት፡ ለንቀጽ፡ እንተ፡
ትሔውጽ፡ ለጽባሕ፡ ወዕፁት፡ ይእ|ቲ፡፡ ወ|ይቤለኒ፡
እግዚአብሔር፡ ወልደ፡ እጋለ፡ እመሕዋው፡ ዛቲ፡ ለንቀጽ፡
ዕፁት፡ ይእቲ፡ ወሊትትረኃው፡¹ ወሊመኑ፡ ሊይበውእ፡
ውስቲታ፡ ዘእንበለ፡ ለመላክ፡ እስራኤል፡ ባሕቲቲ፡ ይበውእ፡
ባቲ፡ ወይወፅእ፡ ወትከውን፡ ዕፁት፡ ነዋኪ፡ ምዝማር፡
ዘበሉማን፡ ወግሁድ፡ ዘቅድስት፡ ወላደተ፡² ለመላክ፡
ማርያም፡ ይትኃደግኪ፡ ለእመይእዜ፡ ኩሉ፡ ወክህ፡³
ወካህድ፡ ወዘቅድሳን፡⁴ መጽሕፍት፡ ለእመሮ፡ ንብራህ፡
ከመ፡ ይክፋለነ፡ መንግሠተ፡ ሰማያት፡ በክርስቶስ፡ ሊዋሱስ፡
እግዚእነ፡ ዘቦቱ፡ ምስሌሁ፡ ለሕብ፡ ስብሐት፡ ወሉሂዝ፡
ወምስለ፡⁵ መንፈስ፡ ቅዱስ፡ ለዓለመ፡ ዓለመ፡ ለሜን፡፡፡

¹ ወሊትትረኃው፡

² ወወላደተ፡

³ ወክህት፡

⁴ ወበዘቅድሳን፡

⁵ ምስለ፡

TRANSLATION OF THE ETHIOPIC VERSION OF Fol. 117 b
 THE HOMILY WHICH PROKLOS, BISHOP OF col. 2
 THE CITY OF CYZICUS, PREACHED IN CON-
 STANTINOPLE, ON THE DAY OF THE FESTIVAL
 OF THE NATIVITY, ON THE INCARNATION
 OF OUR LORD JESUS CHRIST, WHEN NES-
 TORIUS WAS PRESENT.

MAY the festival of the Virgin this day make to blossom our tongue, O my brethren ! May it be called upon to give praise, and may it become unto us this day, and unto those who have gathered together [here], a guide of salvation, a faithful one. For pure and without blemish is His word, and He Whom we preach is the glory of the generation of women. And there is honour to them because of the Virgin, and through this honour the Synods of the Church are glad, and earth and sea crown the Virgin. The sea [because on] its back multitudes of ships come and go, and the earth because it receiveth the footsteps of those who journey over it with gladness ; and creation exulteth and rejoiceth. Women are held in high honour, and men utter cries of gladness throughout all the earth, for, to oppose the multitudes of sins which are exceedingly many in this world, grace and righteousness have been gathered together by Saint Mary, who is the vessel of virginity which cannot be destroyed. She is the garden of the spirit of the | Second Adam. She is the union Fol. 118 a
of existence, and she is the possessor of salvation, whereby col. 1
she hath purchased us. [She is] the pure edifice wherein one liveth daintily. [She is] the Word, the flesh, and is indeed the wood of the bush, wherein was a soul, which the fire consumed not. [She is] the Deity, whereof in truth the cloud hath

been stripped away. And she carried with her flesh Him Who was above the Cherubim, and Who came [down] from heaven. [She is] the pure rain [upon] the wool, wherefrom the Shepherd clothed Himself in the garb of the Lamb, Mary, the handmaiden, mother and virgin.

She is heaven, and she became the bridge from God to man, [the bridge] of His incarnation in our life, wherein was woven the awful fabric of His flesh. His apparel was miraculous, the Fashioner thereof was the Holy Spirit, the thread thereof was from above, the shadow of the Power, the fibre thereof existed from the beginning, the flesh of Adam, the web thereof was of the virgin, [whose] flesh was pure, and the Weaver was His Grace which He put on. And His Maker was the Word which was obedient to His Father which is in heaven.

Fol. 118 a
col. 2

The womb of the Virgin was not too strait for Him in any respect, and He was brought forth by a woman, God, not stripped of flesh, and not man an inferior, but God with His flesh. And He Who was in times past the | door, the door of man, redeemed him; He Who was brought forth worked righteousness. By the obedience of a woman at His coming He healed woman, who had disobeyed His word, of the venomous vomit of the serpent, and by woman, by whom was brought forth Cain, the first worker of sin, was brought forth our Redeemer Jesus Christ, without seed of offspring. And the Lover of man was not ashamed to be brought forth by a woman, for what He had made was life, and He Who was the Creator did not destroy His habitation in her womb, and He was without disgrace. Had she not remained a virgin after giving birth to God, verily He Who was brought forth by her would have been an ordinary man, and His birth would not have been miraculous. But, seeing that after she had given birth to Him she continued to be a virgin, verily He Who was born of her was a miraculous Being, for through a closed barrier God came. Thomas, His disciple, having

perceived the nature of His substance, cried out and said, 'My Lord and my God.'¹

Thou shalt not be ashamed of His birth from a woman, for a woman became the means of salvation. If He had not been born of a woman, His mother, He could not have died in His flesh. And if He had not died in His flesh, He could not have destroyed by His death him that hath dominion over death, Diabolos. |

The materials used by the architect when he buildeth them into a building are not disgraced, and the brickmaker doth not destroy the clay whereof the bricks are made when he restoreth old brickwork, and in like manner by His birth from a pure virgin He was not destroyed. When He created her He was not defiled, and similarly, when He was born of her He was not destroyed. Fol. 118 b
col. 1

Hail, Belly, wherein was written the freedom of all the world! Hail, Womb, wherein was wrought the shield against death! Hail, Field, wherein germinated the Crop of the Ploughman without seed! Hail, Palace, wherein lived God the High-Priest, Whose nature is unchanging, and Who, in His mercy, arrayed Himself after the manner of the order of Melchisedek!

And now, we say, the Word became flesh, and although the Jews have refused to believe in God, yet did God make flesh, and put it on [Himself], even though the Aramî² vainly imagine it to be a mystery.³ Because of this thing it is written, 'To the Jews a stumbling-block, and to the Nations (or, Heathen) madness,'⁴ that is to say, the Cross, which is marvellous above all speech. If the | Word did not dwell in the womb we shall not sit [in] our flesh on the great throne. If God suffered disgrace by dwelling in the womb, Fol. 118 b
col. 2

¹ John xx. 28.

² Originally the 'Aramean', אַרַמִּי, but later the word meant 'pagan', and finally 'Greek'.

³ i. e., an impossible, ununderstandable thing.

⁴ 1 Cor. i. 23.

the angels who are sent to the children of men suffer degradation in their office.

He Who in His own nature could not suffer pain, by reason of His compassion for us, became one who could suffer pain in His flesh. He Who was the Lord Christ did not thereby acquire the qualities (or, attributes) thereof—God forbid!—but for our sakes, being God, He became a man, and even thus do we believe. And we do not preach a man who became God, having changed himself, but we believe in God, Who became incarnate, and Who made a handmaiden to be [His] mother.

Now, in His Divine Nature, He had no mother, and in His fleshly nature He had no father on the earth; for He is of like substance with the Father. How can one liken Him to Melchisedek, [the names] of whose father and mother were not written [in genealogies], if He was an ordinary (or, humble) man? Christ was not without a mother, for He had a mother on the earth. And as He was God His Being was not of the flesh, because He had no [earthly] | father, for He had a Father in heaven. Now, in his character of Christ, He had no mother in heaven above, for He is the Creator, and He had no father [on earth] below, for He was created in His flesh.

Fol. 119 a
col. 1

The salutation of the angel caused Mary to be greatly ashamed; now 'Gabriel' was the name of the angel who saluted Mary, and the interpretation thereof in Hebrew is 'he is God'. He saluted her first of all in order that His incarnation might be believed [by her]. Understand, O man, the means whereby He came, and glorify the power of Him that became incarnate. Much did the first generation of man owe as the debt for his sin, for through Adam the Devil made us sinners and slaves. The Devil had taken possession of us, and he bore the testimony [which was against] us, and he set down on his bill of indictment the suffering of our flesh. And the Evil One stood up and wrote a statement of claim against us, and

he acted craftily in respect of us, and he watched the bill of our debts increasing, and [at last] he demanded us in death.

Now from all this it follows of necessity that there cannot be two [Persons]. One Person hath redeemed all of us from our litigation, and similarly One [Person], our Lord, was given for the redemption of us all. For to Him is all righteousness to save man, and degraded man did He deliver | from a state of helplessness. For us He redeemed the debt. From a state of helplessness He bought us into a state of divinity; for there was no being of flesh who could redeem us. Therefore it was necessary for Him that had no sin in Himself to die in His flesh because of our sin. This was the means whereby He Who is Himself the Creator Who created saved us from our sins. Nothing is impossible with His graciousness, nothing is [too great] for Him to give.

Fol. 119 a
col. 2

Now He obtained strength and gladness of life for sinners, and caused the overthrow of death, which was right. And according to the design which He Himself knew, He became incarnate, and He became a man like unto ourselves, and He died in the flesh wherewith He had clothed Himself. And He redeemed [us] by that which He had put on, according to that which Paul saith, 'For in Him we have found our redemption by His Blood, [and] the remission of our sins'.¹ This thing could not have been wrought by any other than He. He is not mortal, for He is the Being Who cannot die. And like unto Him there is no other in respect of His flesh; there is none who shall be, and there is none who hath been, He Who was brought forth by the Virgin, that is, God, Who became incarnate, standeth alone. And He was [not] of weight like unto the many who were weighed with Him, for He Who redeemed | us is greater than we, greater than all of us, in every matter, and in every computation. He redeemed us [and made us] to be redeemed men because He was the Son Who was equal with His Father, and He

Fol. 119 b
col. 1

¹ Rom. iii. 25.

saved us because He was the Creator, Whose power is infinite.

And because He was the Loving One He did not disdain to shew mercy upon us, nay, He suffered for us openly; and because He was the High Priest, He brought us to His faithful Father as something for which He had made petition, and would not be denied from possessing. Where can be found another who is like unto Him, or who shall be compared with Him? Nowhere.

And consider His love towards the men who wished to condemn Him to death! After they had crucified Him He made their dead to live, and He changed the transgressions of those who slew Him into [their] salvation. He saved degraded man from his helpless state, and because he was degraded He wished to save him, even as Paul saith, 'We have all sinned,'¹ and our sins have brought us nigh unto the Devil, and the Devil hath given us over unto death.² And the generation of man was in great suffering, and there was none to deliver [him], and those who had been sent, the keepers of medicine,³ the Prophets, were unable to heal him. |

Fol. 119 b
col. 2

And when they saw that the wound was waxing sore in the whole nature of man, they cried out unto the Keeper of medicine⁴ Who was in the heavens, and spake, and one said, 'Lord, bow the heavens, and come down.'⁵ And another said, 'Heal Thou me, and I shall be healed.'⁶ And another said, 'Lift up Thy power, and come, deliver us.'⁷ And another said, 'Thus shall God dwell with man.'⁸ And another said, 'Let Thy mercy find us quickly.'⁹ And another said, 'Woe is me, O Lord, for the good man hath perished from the earth.'¹⁰ And another [said], 'O Lord, look Thou to my help; O Lord, hasten to my help.'¹¹ And another said,

¹ Rom. iii. 23.

² Heb. ii. 14.

³ i. e., physicians.

⁴ The Physician, Christ.

⁵ Ps. cxliv. 5.

⁶ Jer. xvii. 14.

⁷ Ps. lxxx. 2.

⁸ Ezek. xliii. 7.

⁹ Ps. xc. 14.

¹⁰ Ps. xii. 1.

¹¹ Ps. lxxi. 12.

‘He Who is shall come, and shall not tarry.’¹ And another said, ‘I have gone astray like a sheep which is lost, seek Thou Thy servant.’²

With all these [prayers], however, creation was not healed, nay, she was oppressed. But He Who is in truth King in His Being, and Whose Being is eternity, came, and He gave Himself [to be] the redemption, and He Who put on flesh of the virgin gave the price of death for the generation of man, and He bought him for ever from the curse of the Law. Now, He Who redeemed us was not | an ordinary man, Fol. 120 a
O Jew, for the race of man was in bondage to sin, but He col. 1
redeemed us; and the Lord was not a mediator through the flesh, for the flesh is an enemy. O Manichean, had He not put on [the flesh], He could not have saved us. But in the womb of the virgin, there did He put on that which had sinned, and there took place the awful change in Him that redeemed us. And it was not the Spirit which became incarnate, but He, the Son, took flesh from the virgin, and the Spirit overshadowed the Son as He became incarnate of her.

Now if thou sayest, [There are] ‘Two Christs’ and ‘Two Words’, know that it is not so in the Trinity wherein we believe, but in a Tetrad. Now, therefore, hold not in abhorrence the garment of His flesh which was woven in heaven above, and become not a disciple of Arius, for this man blasphemously divided Him Whose Being is a Trinity, and thou shalt not separate blasphemously the substance of the Being of Christ. Who was it that appeared unto those who sat in the darkness and shadow of death?³ And who is he who dwelleth in the shadow? Harken unto Paul who saith, ‘Who hath delivered us from the shadow.’⁴ And again he saith, ‘For ye are the | first of darkness.’⁵ And who is He that appeared? David taught us, saying, ‘Blessed is He Who cometh in the Name of the Lord.’⁶ And who is He that shall come? Let

Fol. 120 a
col. 2

¹ Cf. Isa. xlv. 13.

² Ps. cxix. 176.

³ Isa. ix. 2.

⁴ Col. i. 13.

⁵ 1 Cor. xv. 20; Col. i. 18.

⁶ Ps. cxviii. 26.

us hearken unto David again : ‘ God hath declared Himself. The Lord hath appeared unto us.’ [His] Being was joined in union, and He remained without change. He came to save him (i. e., man), and His own death was necessary.

[Besides] all this, how was it possible for an ordinary man to save him (i. e., man) ? It was impossible for God, his Mediator, to suffer in the flesh, but being God He became man, and through His Divinity He saved him ; and in that He had become incarnate He suffered in the flesh. And for this reason when the Church saw Him, as they were crowning Him with the crown of thorns, weeping for the Temple, she cried out, ‘ O children of Jerusalem, get ye forth and see the crown wherewith His mother hath crowned Him.’ For He put on the crown of thorns, and He made whole him that had suffered from the thorns. He Who was in the bosom of His Father was in the womb of the virgin. He Who was in | the arms of His mother was glorified on the wings of spirits. He before Whom the angels bowed in homage reclined at meat with the tax-gatherers. He upon Whom [not] one of the Seraphim dared to look did Pilate examine in the hall of judgement. And creation trembled because of Him. They set up the Cross. No place was empty of Him. He was shut in the grave. And heaven was laid out (or, rent) like sackcloth. And in His Divinity He was watching. He was counted among the dead ; He moved about in Sheol. And He Who was treated with contumely like a thief here below was proclaimed holy above, for He is holy.

Fol. 120 b
col. 1

But I see [the mystery of] the miracles of Him Who was thus, and I preach His Divinity. Emmanuel did not open the door of the virgin, like a man ; He did not burst the bolt of her virginity, for He was God. As He entered the womb without corruptible matter, so was He produced, and so was He conceived ; He came in without corruptible matter, and He went out without corruptible matter, even as Ezekiel the Prophet saith, ‘ He brought me by the way of the gate of

saints, outside the door which looketh towards the east, and it was | closed. And God said unto me, Son of man, this gate is closed, and it shall not be opened. And no one shall go in through it except the God of Israel. He alone shall go in through it, and come out from it, and it shall remain closed.’¹ Behold, then, the true and open testimony concerning the holy God-bearer, Mary. And now, from this time onwards, let there be cast aside all contention and unbelief, and let us expound the knowledge of the Holy Scriptures, so that God may give us a portion in the kingdom of heaven, in Christ Jesus our Lord, to Whom, and to the Father, and to the Holy Spirit, be glory and power, for ever and ever. Amen.

Fol. 120 b
col. 2

¹ Ezek. xliv. 1-3.

THE DISCOURSE OF THE BLESSED MAN
ALEXANDER ON THE INCARNATION
OF OUR LORD, AND ON THE SOUL
AND BODY.

(Brit. Mus. MS. Add. 17,192.)

॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥
 ॥ ॐ नमो भगवते वासुदेवाय ॥

Fol. 278 a

[illegible][illegible]

Fol. 278 b

[illegible]

පුංචි මහලයාගේ මුහුණ දිවුණේ ඉතාමත් සුන්දරයාක් වන පරිදි විය. ඔහුගේ මුහුණ දිවුණේ ඉතාමත් සුන්දරයාක් වන පරිදි විය. ඔහුගේ මුහුණ දිවුණේ ඉතාමත් සුන්දරයාක් වන පරිදි විය.

[illegible]

✧ ക്ഷിപ്രം ന്ന മൂലം കലക

[illegible][illegible]

[illegible]

[illegible]

Fol. 281 a |

[illegible]

[illegible][illegible]

Fol. 281 b

.כּוּנִי כִּלְכִּיל אֶל : לֹאֵל כִּי־לֹאֵל
 לֹאֵל אֶל־כִּי־לֹאֵל : כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 : לֹאֵל אֶל־כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל : כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל : כִּי־לֹאֵל אֶל־כִּי־לֹאֵל
 .כִּי־לֹאֵל אֶל־כִּי־לֹאֵל : כִּי־לֹאֵל אֶל־כִּי־לֹאֵל

[illegible][illegible][illegible]

TRANSLATION OF THE SYRIAC VERSION OF
THE DISCOURSE ON THE INCARNATION OF
OUR LORD, AND ON THE SOUL AND BODY,
BY THE BLESSED MAN ALEXANDER.

(Brit. Mus. MS. Add. 17,192, fol. 278 ff.)

Now the Word was sent [down] from heaven without Fol. 278 a
grudging, and it is ready to give drink to our hearts, if it
be that we ourselves are ready to be [obedient] to the
power of the Word. For power [cometh] not by what we
say, but by our hearkening [thereto]. As the rain pro-
duceth not fruit without the earth, nor doth the earth
[produce fruit] without the rain, so neither doth the Word
produce fruit without hearing [on our part], nor doth
hearing produce fruit without the Word. For the Word
produceth speech in us, but it is the hearkening [thereto]
which giveth us the faculty of listening. Since now the
Word giveth power, do ye also, without grudging, give
hearing, having first of all purified yourselves from all envy
and unbelief. For envy and unbelief are evil possessions
and the enemies of righteousness. For envy is the opposite
of love, and unbelief of belief, just as bitterness is the
opposite of sweet, and darkness of light, and wickedness of
good, and death of life, and falsehood of truth. Now,
therefore, those who are filled with these opposites are
dead men. For those who possess envy and unbelief hate
love and faith, and those | who hate these are the enemies Fol. 278 b
of God.

For ye know now, O my beloved brethren, those who
possess envy and unbelief are the enemies of righteous-
ness. Guard ye yourselves against the enemies of justice,

and receive ye faith and love, for through them cometh salvation to all the saints, from the beginning until this day. Therefore make ye manifest the fruits of love, not only in word, but also in deed, and the works to the Lord through patient endurance. For behold, our Lord also made manifest towards us His love, and not in word only, but in deeds, for He gave Himself as a redemption for us, and also that we should not be like unto the world, either in word or in deed. For the world standeth by the word, but we [stand] by both word and deed. For it was not sufficient for God to say only, 'Let us make man in Our own image and likeness,' but unto the word He united action. For God took dust from the earth, and He formed man in His own image and likeness, breathing into him the breath of life, that Adam might become a living soul. Now therefore man having, through error, turned aside somewhat to death, that which had been fashioned required to be fashioned anew for redemption by the Handicraftsman. For it was that which had been fashioned that had become corruption in the earth. That breath which appertaineth to the living soul is, when it is separated from the body, seized
 Fol. 279 *a* and carried off | to a dark place which is called Sheol.

Now the soul and the body are separated: the former becometh a fettered thing in Sheol, and the latter lieth free in the earth. Now between these, the soul and the body, there is a great gulf [fixed], so that the flesh is set free, being dissolved, but the soul is unable [to escape], being fettered. For like a king who hath been taken prisoner, the city having been destroyed; or again, like a general who is loaded with fetters, his troops having been scattered; or like a steersman who hath fallen [into the water], his ship having sunk; even so is the soul which is fettered, its body being set free, for it is like unto a city which hath no king, and its members are like unto the troops which have no governor, and they are sunk in

death, like the ship which hath no steersman. Now the soul was wont to govern its man, for it was to the body like the king of a city, and also like the governor of a troop, and like the steersman of a ship. Now therefore it can no longer govern its man, because the soul hath been chained to immovability. Therefore doth it wander away into error, because it hath turned aside from the straight way, and it hath joined itself to the courses which tempt [the soul], to fornication, and idolatry, and to murders, and deeds of blood, whereby it hath destroyed its man.

Now the soul, having been taken to Sheol, is bound in fetters by the Evil Tempter. But as a king reconstructeth a city which hath fallen down, or a general collecteth together [again] the soldiery who had been scattered, or the steersman | maketh ready [again] the ship which had Fol. 279 b foundered, so also is it with the soul. It was a helper of its body before it was dissolved in the earth, for it itself was not in bonds. Now the soul is fettered, not by bonds, but by sins. Therefore being unable [to free itself] it left its body lying free in the earth. It itself, however, having been struck down into Sheol, became a footstool for death. For it became a thing worn out for all the children of men. Man went forth from Paradise to this region, where are gatherings of iniquities, and adulteries, and fornications, and murders, and deeds of blood; now these are the things which destroy man, and all of them make [him go] to death. [And whilst Sheol] was fighting against man, in order that it might also destroy him, man was without any one to encourage him and to be a helper [to him]; and he would never [enjoy] rest.

Now at what period of his life doth a man rejoice? Is it when in the womb of his mother? But there he is nigh unto death. Is it when he is being fed with milk at the breast? But he never enjoyeth happiness there. Is it when he is in the vigour of early manhood? But that period

also is one of danger because of the vigour of the lusts [of his body]. Is it when he is an old man? But in that period he groaneth because of his old age, and because of his expectation of death. For what is old age except the expectation of death? But all who are on the earth die,

Fol. 280 a young men and old men, little and great; | for the measures of the statures [of men] do not subdue death, for man is destroyed however [large he be]. Now the sight of the death of a man is a sorrowful thing. When one looketh at a dead body [one seeth that] the face is changed, the form [is that of] a dead thing, the body is shrunk, the mouth is silent, [the body is] cold to the touch, the eyes are closed, the limbs are without motion, and the body of the dead man becometh in the ground decaying flesh. The ligaments are rotten, the bones are bleached, the muscles are dissolved, the body is fine dust, and is not a man.

What, then, is man? He is a flower which bloometh for a [short] time. In the womb he knoweth nothing, in his youth he suffereth pain, and in old age he is made helpless by death. Now therefore after all this service of death, and the destruction of man, God visited the formation which He had formed in His own image and likeness. And He visited it for this reason—that it might not be any longer the mark of death continually. God the Father sent His Son, Who was without flesh, from heaven, that He might put on flesh in a virgin womb. And He became a man like unto thyself that He might redeem man who was lost, and He gathered together all his limbs which had been scattered. Now that was a matter for the Divine Providence: having divided man [into two parts], these did Christ bring together, and He made one [in] the man. And for this reason also Christ suffered in order that we

Fol. 280 b might live for ever. If this be not so, | why did Christ also die? Was He, think ye, under the obligation of the liability of death? Why, then, did He put on the flesh?

Was He not arrayed in glory? Also, why did He become man? For was He not God? Why, then, did He come down upon the earth, and put on flesh in the womb? For was He not reigning in heaven? In what manner now was it necessary that God should come upon the earth, and put on flesh, and be laid in swaddling bands in a manger, and be fed with milk at the breast, and be baptized by a servant, and hung upon the Cross, and buried in the earth, and rise again from the dead on the third day? In what way, I say, was it necessary?

It is well known that for the sake of man He bore disgrace, in order that He might redeem man who was lost, even as He cried out by the hand of the prophet, 'I have endured pain like a woman in birth-pangs.' For it is indeed true that He bore suffering for our sake, and endured pains, and revilings, and scourgings, and also death and burial. For thus also hath He said by the hand of the prophet, 'He hath brought me down into the depth.' Who was it, then, that brought Him down? The wicked nation.

Observe ye, O children of men! Observe the reward wherewith Israel rewarded Him! They killed Him, who wrought benefits for them, having rewarded Him with evil things for good things, and affliction for gladness, and death for life. For Him Who had raised up their dead, and healed their lame folk, | and cleansed their lepers, and given light to their blind, Him, I say, did they kill and hang upon a tree. Fol. 281 a

Observe ye, O children of men, for all generations saw new and wonderful things. They hung upon a tree Him that hung out the earth, and they fastened thereto Him that had fixed the world [in its place]. And they bound Him that had unbound sins. And they made to drink vinegar Him that had made [them] to drink righteousness. They tore the Hands and the Feet of Him that had healed their hands and their feet. And they compelled Him to

shut His Eyes, Him that had made them to see. And they buried Him that had raised the dead before He suffered.

But whilst our Lord was hanging on the tree, the graves were rent, and Sheol was opened, and souls came forth, and the dead rose, and many of those who had risen appeared in Jerusalem when the mystery of the Cross was fulfilled.

Now our Lord dissolved Death, and also dissolved the enmity [thereof]. He bound the strong one, and set up against him the passion of the victory (or, merit) of the Cross. He lifted up His own Body on the Cross, in order that it might be seen that it was the body which had been lifted up, and that it was Death which had fallen under the feet of the flesh.

Then the heavenly hosts were stupefied with admiration, and the angels marvelled, and the [Four] Elements were shaken (or, moved), and all creation tottered when it saw [this] new mystery, and the awful sight which had been [seen] on the earth. The people as they mocked rejoiced, and at the same time, when as yet the mystery was not known, the earth tottered. The mountains and the valleys
 Fol. 281 *b* rocked and were shaken, | the sea was greatly disturbed, and the whole Creation of God was troubled. The luminaries in the heavens were terrified, the sun fled, and the moon also fled, the stars ceased to shine, and the day did not abide. An angel came forth in trouble from the temple, and rent in twain the curtain of the temple; darkness covered the earth, because the Eyes of the Lord thereof were closed. A light went round about Sheol, and beyond there arose the planet Venus. Then the Lord went down into Sheol, not in the body, but in the spirit, for in every place He was operative. In the body He raised up the dead, but in the spirit He set free the souls from Sheol. For whilst the Body of our Lord was hanging [on the Cross], then were the graves rent asunder, and Sheol was

opened, and the dead were rising, and the souls were ascending into heaven when the Lord dissolved Sheol. And He trod under foot Death, and rent asunder the Enemy. Now the souls came forth from Sheol, but the dead appeared from the earth.

Observe ye therefore how much His dying was able [to effect]. The Elements could not endure His Passion, nor the earth His Body, nor Sheol His Spirit. For everything was troubled, and everything was moved (or, shaken) at the Passion of Christ. The Lord cried out, as in the matter of Lazarus, 'Come forth, O dead, from your graves! Come forth from your coffins! I announce unto you the Resurrection, I Christ.' Then the earth could not endure the Body of our Lord which was buried in it, and it cried out, saying, 'My Lord, spare me these evils. | Remove from me wrath, Fol. 282 a release me from the curse, because I received the blood of the righteous and the bodies of men. And moreover, Thine own Body was buried in me. What is this wonderful mystery? Why didst Thou descend into the earth but for the sake of man, who is scattered about in every place? For in every place Thy beautiful image is scattered. But if Thou speakest the word of command, all bodies shall stand up before Thee. Now however that Thou hast come to the earth, and dost seek out the members of the creatures whom Thou hast fashioned, take Thy man, take Thy deposit, take Thine Image, take Adam.'

Then the Lord rose from the dead on the third day, the third part of man only having been dead. Then all the generations of the children of men were redeemed by Christ, for One had been judged and myriads were set free. Now this One was the cauterisation of the sore in man, and He redeemed man. And He ascended into the heights of heaven, and took up [as] an offering to the Father, neither gold, nor silver, nor precious stones, but man whom He had fashioned in His own image and

likeness. This One did the Father exalt at His right hand, on a high throne, and He made Him the Judge of the Gentiles, and the Captain of the armies of the angels, and the Charioteer of the Cherubim, and the Son of the true Jerusalem, and the Bridegroom of the Virgin, and King for ever and ever. Amen.

